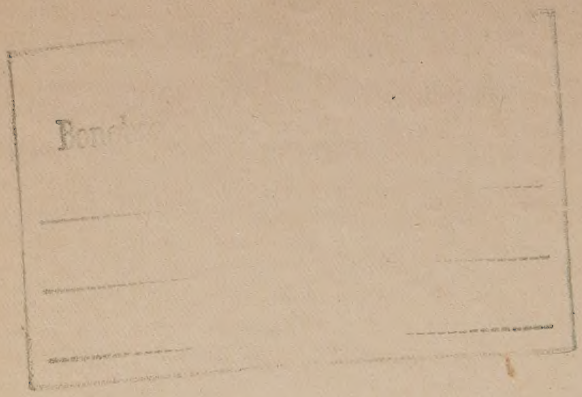
ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION

JOHN ELBERT STOUT



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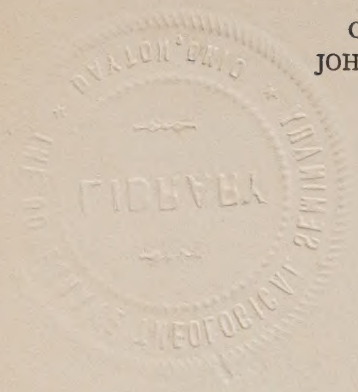

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EDITOR'S INTRODUCTION

Upon the Christian Church of America there rests the responsibility of nurturing the religious life of the American people. This responsibility is created by the essential nature of the materials of which the church is the custodian and by the constitutional provision by which the state is prevented from undertaking to transmit religion to the coming generation of citizens. Furthermore, the significance of this primary responsibility of the church is recognized by the leaders in the field of general education and by a rapidly increasing number of other forward-looking citizens who look upon religious illiteracy as a national menace.

Brought face to face with this responsibility and at a time when the need of religion in our national life is particularly apparent, the church confronts the practical necessity of formulating a clear conception of the objectives of its educational program and of the means by which these objectives can be reached most quickly and with the least expenditure of money and energy.

The real leaders of the church will readily recognize the fact that this task must be conceived in terms of a gigantic educational project—one that involves a suitable policy and technique. It is not enough to labor with prophetic passion to keep alive the souls of the adult members of the congregation. To reclaim thousands of adults while millions of children are allowed to grow up as moral and religious illiterates is not the present-day program of the church. To reclaim the

fag ends of misspent lives cannot be rationally justified as the chief business of a church into whose homes are born those little ones of whom Jesus said, "Of such is the kingdom of heaven." Conservation rather than reclamation is the church's first and primary obligation.

It is this educational function of the church which Professor Stout has placed squarely before those who are responsible for its organization and administration. With the scientific insight of a trained educational administrator he has laid bare the problems of defining objectives, formulating policies and programs, organizing the personal resources, extending the present program so as to include week-day and vacation schools, selecting, training and supervising teachers, and the administrative management of pupils. It is fortunate to have brought to bear upon these problems the knowledge and technique of an experienced school administrator. This book will be recognized by all who are conversant with modern educational practice as authoritative in this field.

NORMAN E. RICHARDSON.

AUTHOR'S PREFACE

WHATEVER we would have in our national life we must first put into our program of education. This fundamental principle is universally accepted as applied to civic, moral, and vocational life. It is no less valid as applied to religious life. We are now coming to recognize this application, and the result is widespread interest in the organization and administration of programs of religious education which will provide adequate religious instruction for American children and youth.

This volume undertakes to deal with some of the chief factors involved in the organization and administration of religious education programs. No claim is made either of completeness or finality. All the author has attempted to do is to treat in as much detail as the limits of the volume will permit, the fundamental principles of educational organization and administration as applied to the particular problem in hand.

It seems obvious that the only way to secure the proper functioning of the religious motive in education is to use effectively the educational method in religion. The various problems dealt with in the book have therefore been treated from the educational point of view.

The following are some of the fundamental assumptions which have been made:

1. That religious instruction should be regarded as an integral part of the education of every child.

2. That religious education, like all other kinds, can

be carried on successfully only under certain specified conditions as to aims, curriculum, method, teaching force, and supervision.

3. That these conditions cannot be secured unless schools are properly organized and intelligently administered.

4. That religious education should be regarded as a community enterprise in the sense that everybody in the community seeking the welfare of its childhood and youth ought to be interested in their proper religious nurture and training.

5. That the churches of the community constitute the chief agencies for providing adequate religious instruction.

6. That public-school experience may be made a valuable asset in our attempt to reorganize religious education. Two reasons for this assumption are apparent: (1) There are certain fundamental principles involved in the successful organization and administration of educational programs of all kinds; and (2) the public schools have worked out a successful technique which, if *properly adapted,* will be found extremely useful in the field of religious education.

A large share of attention, relatively, has been devoted to three topics, namely, the aims of religious education; selection, training, and supervision of teachers; and the administrative management of pupils.

Two outstanding purposes are conceived for religious instruction: (1) To assist the public school in achieving its aims; and (2) to achieve certain aims peculiar to the functions of religion. This point of view led the author to consider the *aims of education as a whole, of which religious instruction is a necessary, vital, and integral part.*

AUTHOR'S PREFACE

The relatively large portion of the book devoted to teachers and pupils seems justified on the ground of the great importance of these factors in any fruitful discussion of educational organization and administration.

One of the great advances made in modern education is the introduction of the scientific method in dealing with pupils. No less marked has been the emphasis upon the importance of trained teachers, proper standards for use in their selection, and a scientific technique for their supervision. Those who work in the field of religious education will find this experience of public-school administrators and teachers a fruitful source of information and encouragement.

Evanston, Illinois. J. E. S.

CHAPTER I

THE CHURCH AS AN INSTRUMENT OF SOCIAL SERVICE

WHAT part is the church to play in the great task of social progress? This question is in the minds of a multitude not only within the church but without it as well. That there is general expectation that it will play a larger part than at present is apparent. The church is making extensive plans manifested by increasingly larger budgets and the setting up of administrative machinery through which it hopes to render a more significant service. Outside the immediate leadership of the church many are hoping that it will come into a more definite position of influence in the solution of our great social problems. An increasing number of people are looking to the church for leadership with clearly defined goals and wisely selected means for reaching them.

This evidence that the leadership of the church is conscious of larger responsibility is extremely encouraging. The fact that its constituency is ready to respond to a competent leadership is equally significant. Lying back of these more objective manifestations of responsibility and expectation is something even more significant. This more significant thing consists of definite questions concerning the what and the how of the program of the church. People are insistingly asking, *What* contribution can the church make? and *How* does it propose to make it? In what terms is

the task of the church conceived? What are the objectives being set up? What are the plans and programs proposed? These are vital questions, and upon the answers will depend the success or failure of the enterprises of the church. The purpose of the present chapter is to direct attention to these questions.

THE FUNCTIONS OF THE CHURCH

A clear determination of the functions of the church in modern society lies at the heart of intelligent answers to the questions suggested above. The mere fact that its activities are being multiplied or that some of these activities are becoming intensified or enlarged does not in itself mean that its power in modern society is being increased and well directed. It is only when its objectives are clearly determined and means to attain these objectives wisely selected that its activities can be properly evaluated. What are the new demands, or age-long demands with new meanings and new emphases, being made upon the church? This question can be best answered by directing our inquiry to religion itself.

Religion conceived in social terms.—Religion is being conceived largely in social terms. The emotional and intellectual factors are no less important than they have always been, but they are being called upon more and more to express themselves in concrete social situations where wrongs are to be righted, justice secured, and righteousness promoted. A church which boasts of its intellectual freedom is only displaying its institutional vanity unless this freedom is directed toward the *functioning of truth in social relationships.* Likewise a church which assumes authority

to deny its membership intellectual freedom and conceives its chief function to be the preservation of an ancient faith, must assume the responsibility of *making this faith a great propulsive force directed toward social righteousness.* The church which stresses the importance of emotional fervor manifests only its stupidity, unless this becomes a *power directed toward bringing in the kingdom of God on earth.* And, finally, any church, to whatever type it may belong, that finds its chief concern in establishing and maintaining institutional machinery has failed to sense the modern demands upon the Christian religion.

Religion and life.—That vital religion has not and is not now dominating the life of great masses of individuals and of nations is perfectly apparent. And by vital religion is meant, *religion as defined in the life and teachings of Jesus.* What are the essential facts of Jesus' life and what did he really teach? Fortunately, men the world over are seriously and insistently asking this question as they have not done before. But they are not stopping here in their questionings. How can religion thus defined and conceived be made to function more effectively in the lives of individuals? What does it have to offer in the solution of modern social, political, and economic problems? *The primary function of the church is to answer these questions.* If it fails at this point, it will ignominiously fail as an instrument of social service.

The social task.—The great world task is social betterment. Men and women in increasing numbers are becoming conscious of the fundamental meaning and nature of this task. This explains in part at least why there is such widespread dissatisfaction with the present performance of institutions, including the

church, through which the process of social regeneration must be carried forward. They recognize that the things in which they have placed their faith and upon which they have built their hopes have in and of themselves failed to create a satisfactory social order. Solemn treaties have become mere "scraps of paper," laws are openly violated, and agreements ruthlessly broken. International agreements, peace conferences, constitutions, statute laws, supposedly accepted political and economic principles have all failed to prevent war and to curb greed and selfishness. They have failed to function properly in individual and corporate life and to control class hatred and strife. Even education itself, upon which we had come to place chief reliance, has shared in the common failure to secure the new social order.

There must be something more fundamental and powerful than these things, vital and indispensable as they all are. Hence the questionings of men concerning the values in religion and their challenge to the church.

Relation of the church to the task.—The substance of the answer to the question concerning the function of the church has already been implied. It is to interpret truly and adequately the life and teachings of Jesus, cause his ideals and motives to dominate in the lives of individuals, and to make effective the functioning of these ideals and motives in all social relationships. The latter includes God as well as men. In the mind of Jesus the fatherhood of God was inseparable from the brotherhood of man. Fellowship with God and men—all men—was the final terms in which Jesus conceived religion. His dual command was to love God and one's neighbors, and he declared that the

supreme evidence of this love is found in service to one's fellows.

The forms which this answer takes are extremely important. It must be stated in terms that will enlist the interest, command the confidence, and justify the hopes of all those to whom the church would minister. Three things, at least, insistently demand attention.

1. The church, if it would get a hearing from modern men, must think and speak in a modern language.[1] They are not thinking or evaluating life and conduct in terms of mediæval theology. They are thinking and evaluating in terms of present-day life. Biology and psychology have revealed and are continuing to reveal facts about human life which have not only great scientific interest but tremendous religious import. Sociology has for its field social relationships, and its contributions have great value for the modern church. Men as never before are thinking in social as well as scientific terms. The thought of our age can be interpreted adequately only in an appropriate terminology. Sin and salvation, redemption and righteousness, saved and lost must be interpreted in a language that falls on understanding ears. Men both in their individual capacities and in their social relationships of all sorts need to be called to repentance in a tongue they will understand. Jesus spoke in a language familiar to his hearers. Will the church in a larger measure than it is now doing follow the example? An affirmative answer is already assured.

2. The church must have a thoroughly modernized system of truth.[2] To abandon archaic language and to modify the form in which truth is stated does not

[1] Tittle, Ernest F., *What Must the Church Do to Be Saved?* pp. 12-14.
[2] *Ibid.*, pp. 14-22.

make it necessary to dispense with formulated truth which we are accustomed to call theology. It does mean, however, that this truth when so formulated must square at every point with the established and generally accepted facts of modern life. Any assumption presupposing that religious truth, unlike all other kinds of truth, is capable of no development or expansion is unwarranted. If a growing, developing, outreaching world is to be undergirded, motivated, and directed by a religion, that religion must be one whose body of truth is of the same dynamic sort. Old forms may have to be discarded not only to permit the introduction of new truth, but also to make possible the functioning of the old. Biblical scholarship, scientific research, and sociological endeavor are making constant contributions of inestimable value.

The attitude of the church as a whole toward this problem of social regeneration is encouraging. Multitudes of forward-looking men and women realize the great value that these contributions have for the work of the church. They know full well that the church cannot negate or even ignore the intellectual stimulus furnished by modern scholarship. Its message is already taking such form as to stimulate thought on religious themes and to give men and women an intellectual life within the church.

3. Religious truth must enter more largely into and become an integral part of the whole body of truth. This means first of all that the church must deal with all truth as it relates to modern life. It must not only recognize and accept it from whatever source it may come, but must make it minister to the spiritual needs of all classes and conditions of men. Its mission is not only to teach but to interpret. The former func-

tion is naturally limited in its scope. Other agencies share in the responsibility. The latter rightfully conceived has no limitations except those belonging to truth itself. In its more inclusive ministry it should give the Christian interpretation to all truth. It is only thus that the Chrisian ideal can be made to function in the thought and conduct of men.

This is an enormous task confronting the church. The field of science alone presents a great body of truth, yet largely untouched by the church in its ministry of interpretation. Human nature as revealed by biology and psychology calls for explanation in terms of its spiritual meaning and significance. Social relationships have become so complex that a body of knowledge and experiences is being formulated, dealing with these in a constructive way. Men and women are attempting to think in terms of these relationships in a degree they have never attempted before. All this vast complex of knowledge and experience with which men are attempting to deal calls for interpretations in terms of the life and teachings of Jesus. A Christianized social order must first of all exist in the personal ideals and aspiration of those who are to bring it about. It must first animate the thought of a generation before it can become a reality in its social relationships.

In this relation the church not only has responsibility in the present but for the future. Those who are now in our public schools and higher institutions of learning are acquiring knowledge and experience of one kind and another which will determine in large measure their thought, life, and conduct when they assume the responsibility of adult membership in society. What is the church doing to help interpret the facts being learned and the experience acquired?

If the study of science is leading to materialism whose fault is it? If a knowledge of the facts or fancies of psychology leads to belief in the ouija board, who is to blame? If a knowledge of and experience in the social life of our times results in theories destructive to the stability of any properly conceived social order, what is the remedy? And, finally, if God is being forgotten and Christ rejected—in short, if a knowledge of and vital experience in religion is not a part of all knowledge and experience, what is the reason therefor? A vitally religious life means an interpretation of all phases of knowledge and experience in terms of a vital religion. It is the supreme function of the church to furnish this interpretation.

THE PROGRAM OF THE CHURCH

A modern program commensurate with the task of the church is imperative. By program is not meant merely a statement of large objectives to be reached. The adding of one million or five millions to the membership of the church is a worthy objective, assuming that this number is thereby added to the Kingdom. Raising funds aggregating millions or hundreds of millions to be used for worthy purposes is a laudable enterprise. Building up organizations anticipating the use of large numbers of consecrated men and women to carry forward the work of the church is commendable. The federation of the churches is one of the most hopeful signs of the times. But none of these in and of themselves or all taken together constitute a program. It is not meant to imply that programs are not being worked out and formulated. The purpose is, rather, to point out the extreme importance of the fact that the value of the answer which the church makes

to the present challenge depends in the last analysis upon its *detailed program of service.*

Appeal of a program.—The program is the matter in which people are primarily interested. They want to know not only the details concerning *what* is to be done but also *how* it is to be done. Any proposition, therefore, which is presented in the form of a program having in it the promise of being effective makes a successful appeal. Neither the bigness of an undertaking nor difficulties to be surmounted deters men and women of our generation. The thing that does fail to arouse interest and enlist support is hazy ill-defined objectives and ineffective means of accomplishment.

People of our time and country do not lack faith. They are not afraid to venture forth on great enterprises. If many seem to lack religious faith, it is not improbable that it is because they have not been challenged. If the church would enlist the faith of men by directing that great propulsive force of life toward religious ends, it can do so only by furnishing a program whose objectives appeal to their imagination and the means of accomplishment to their judgment.

Formulation of a program.—The formulation of a program must first of all take into account what needs to be done, which the church cooperating with other institutions or acting upon its own initiative can do effectively. Stated briefly, social reconstruction is the inclusive objective toward which we are striving. But this means also individual reconstruction. *A new social order is conditioned upon the cooperation of individuals who have both the disposition and ability to secure and maintain it.* Any program set up by the church which does not recognize this as the fundamental task, in the sense that first things must come

first, will not get very far. What, then, in detail are the objectives and methods of the program?

1. The program must include provisions for enriching and vitalizing the lives of individuals. The chief function of the church is to aid people in attaining to Christian standards of personal life and character. At the present time it is not doing this effectively. Multitudes are not touched directly by its influence. This is attested by the fact that more than half our population has no membership in the church and does not participate in its activities. More than this, approximately three-fourths of the children and youth are not enrolled in Sunday schools or other schools of religious instruction. Added to this is another fact, namely, that many who are nominally within the church either because of lack of disposition or ability or both are not promoting the new social order. Still further, the children and youth who are enrolled in the schools are not receiving instruction adequate in amount or sufficiently vital in character. This is not meant to express lack of appreciation of what the Sunday school is accomplishing. Neither is it intended as any reflection upon the good work being done by multitudes of officers and teachers. We might just as well face the facts, however, that the means of religious instruction now available are wholly inadequate to meet the imperative needs of our time. More will be said concerning this point in a subsequent chapter.

The immediate question is concerned with the program of the church for vitalizing and making more effective the lives of individuals. It must undergird life with religious motives and ideals in a much more compelling way than it is now doing. That it must continue to burn in the hearts of men and women the story

of the prodigal son and thereby win them back to decency and God is entirely obvious. Its program must continue to include means and methods to regenerate life that has lost its vital contact with spiritual forces. But not less—aye, more—imperative is it that the church generate life—that it construct as well as reconstruct. The task of saving men when lost is a significant one; that of gripping life before it has become sin-stained and broken is both more significant and more fruitful. This should be conceived as the supreme task of the church. The final test of the efficiency of the program is found at this point. It must substitute knowledge for ignorance and make that knowledge a dynamic force in the formative periods of life. Attitudes, interests, and ideals of some kind are formed early in life. As these relate to religious life and experience, their inculcation, growth, and development must be one of the great objectives of the program of the church.

2. Any effective program will train for social service in far larger measure than is now being done. The ennobling and vitalizing of the lives of individuals has been pointed out as the supreme function of the church. A program which stops or even halts here will fail to meet the demands made upon it. It must also include provision for training men and women in various lines of social service and for directing them in this service. It must continue to train for the preaching ministry and more adequately than it is now doing. The supply in this field is wholly inadequate to the demand. Not only this but the stress and strain brought on by the demands of modern life reveals that many now in the ministry are illy trained for the task. Some indeed do not seem to sense in an adequate way either

the extent or character of the task. Whatever the percentage of ill-trained ministers may be, it is large enough to demand that the program for the training of the ministry be more vitally and intelligently conceived.

When we turn to other fields of religious service comparatively few competent workers are found. What is more to the point in this connection is that the present program for training such workers is extremely meager. There are, to be sure, special schools maintained for missionary and other fields of social service. But these schools are for the most part meagerly supported, some of them poorly equipped, and the attendance distressingly small.

LIMITATIONS OF THE PRESENT VOLUME

The limitations of the present treatment makes impossible a discussion of the entire program of the church. It includes reclamation of life that has lost its spiritual contacts. Great emphasis has been placed upon this, and rightly so. Its program of relief to those in need has been greatly extended in recent years. The ministry of the church to the hungry and sick and others unfortunately situated must be continued and enlarged. It is not, however, within our province to consider these forms of its ministry. The *educational* function of the church is the only one that engages our attention in the present relation. The problem presented by the needs of both individuals and society is of such magnitude and difficulty that it requires extended treatment. The purpose of the following chapters is to treat the problem in such detail as the limits of the volume will allow.

CHAPTER II

THE EDUCATIONAL FUNCTION OF THE CHURCH

THE importance of the educational function of the church has been implied in the preceding chapter. In any fruitful discussion of the need for a clearly defined program of the church education must of necessity have a conspicuous place. The purpose of the present chapter is to make explicit and to discuss in some detail the opportunity and responsibility of the church in relation to education.

PRESENT EMPHASIS UPON EDUCATION

Education is being relied upon as never before as a means of securing individual efficiency and social betterment. As a people we have committed our destiny to education in a remarkable and hitherto unparalleled degree. We are educating for citizenship, for vocations, for avocations, and these types of education are being differentiated and worked out more and more in detail. The principle which we have adopted is in effect as follows: *Determine what children should become in personal characteristics and in social dispositions and abilities and then educate for the accomplishment of these things.* The state has fully committed itself to this principle.

Extension of public education.—The increased and constantly increasing extension of public education is a matter of great significance. Multiplication

of schools, their more efficient organization and administration, the extension and enrichment of curricula, compulsory attendance—these are some of the objective evidences of the extreme importance we are attaching to public education. And in this effort we are not seeking to secure merely *general intelligence*. The ends sought are specific and clearly defined. Dependence is no longer being placed upon mere "discipline" of mental powers or upon a general "culture" consisting of a knowledge of a multitude of things. Health, the right use of leisure time, vocational and civic efficiency are some of the things being sought through knowledge bearing directly upon them. But we are not stopping here. This knowledge when acquired must be made to function by means of motives which have their sources in proper attitudes, ideals, interests, and appreciations. In short, the inclusive goal set up is the ability to live rightly through knowledge plus the disposition so to live through right motives. This goal is wholly worthy and its achievement imperative. But the public school is now falling short and will continue to fall short of accomplishment in considerable degree because an absolutely essential type of knowledge is excluded from its curriculum and the inculcation of the deepest and most compelling motives in human life is neglected. Specific instruction in religion is given no place in the public-school program. This is a fatal defect and must in some way receive far more attention than it is receiving at the present.

INTERRELATION OF RELIGION AND EDUCATION

No argument is needed to establish the fact that religion and education are mutually dependent. Looking at the matter historically, the above statement is thor-

oughly established. The history of both the church and the state bears abundant evidence. It is not the purpose here, however, to go into the history of the matter, but, rather, to point out that the religious element is necessarily excluded from the great program of public education in this country, and further, to show that this program must be supplemented by a program of religious education far more effective than exists at the present and to suggest how such a program can be supplied.

Separation of church and state.—It is a matter of common knowledge that the growth and final consummation of the separation of church and state has resulted in the entire elimination of the religious element from public education. This does not mean that the public school is either in intent or practice irreligious. The teachers themselves constitute a refutation of any charge of this kind. No single group of social workers outside the ministry itself includes among its members a higher percentage of men and women thoroughly devoted to the Christian ideal than do the public-school teachers of America. The personal factor is also reenforced by an avowed attempt through the curriculum, general exercises, and other activities to give moral and ethical instruction of high order.

The influence of both personality and instruction, however, is falling short of accomplishing in an adequate way even ethical and moral ends desired. Wholesale charges of immorality in the public schools sometimes indulged in are unjustified. On the other hand, their failure to grip the lives of children and youth in a compelling way and to motivate conduct adequately is, unfortunately, abundantly attested. This failure should not be charged chiefly to their ineffi-

ciency as educational agencies of the state, but rather to the limitations under which, of necessity, they carry on their work. They are nonreligious and cannot undergird life with religious ideals and motives.

Evidence of lack of religious element.—The absence of the religious element in the public schools is shown in two ways:

1. Religious instruction in general is prohibited in any tax-supported institution by constitutional provision, legislative enactment, or court decision. In some States even the reading of the Bible in the public schools is absolutely prohibited. In others perfunctory reading of the Scriptures is permitted, but no one acquainted with the facts will claim that such reading, where practiced, constitutes an effective means of religious teaching. No other form of religious instruction, if, indeed, this perfunctory reading may be called such, is contemplated or permitted.

2. An examination of the subjects and subject-matter taught in the public schools reveals clearly the absence of religious teaching. This fact becomes even more apparent when a comparison with the curricula of the earlier schools is made. One does not have to go back very far to find textbooks which reveal that one of the distinct purposes was to teach religion. The *New England Primer,* Noah Webster's *Spelling Book,* and other texts in use bear evidence to the above statement. Some of the earlier high schools offered *Christian Evidences* and *Butler's Analogy* as subjects of instruction. The middle of the nineteenth century approximately marks the passing of these and similar subjects, and the public schools became wholly secular so far as their curricula are concerned.

It is true that certain agencies other than the public

schools are attempting to supplement their work by way of providing religious instruction. These efforts, however, are feeble and on the whole ineffective. While secular instruction has been greatly extended and enriched, religious instruction, within Protestant connections at least, has steadily declined in comparative, if not in actual, extent and effectiveness.

Extension of religious instruction.—Religious instruction must be extended and made more effective. An awakening to this need is fortunately now taking place, and this is very encouraging to the cause of a more vital educational program. The leaders of the church and also public school administrators and teachers are giving voice to this need. In company with a multitude of other citizens of our commonwealths, they have come to recognize the respect in which our educational system is most defective, namely, in the lack of the distinctive religious element.

There must continue to be a separation between church and state in matters pertaining to religion; but this separation must not be allowed to result in a separation of religion and education. Nor can it longer be allowed even to subordinate religious instruction to the extent to which such subordination now exists. The church and state must consciously and purposely unite in a program of education which will secure to the fullest possible extent the development of all the powers and capacities of childhood and youth. *They must be united as to ends and separate but cooperative as to functions.*

More adequate program needed.—A more adequate educational program than now exists must be secured to give religion the necessary emphasis and a plan devised to make this program effective. How can

this be accomplished? Only by the church assuming its full responsibility. In the very nature of things the state cannot and should not attempt to teach religion. Legal limitations alone make this impossible.

But if these were removed, there remains a more fundamental reason. If the state teaches religion, it must of necessity be a state religion. This would result not only in a union of church and state but in the absorption of the church by the state. No argument is needed to demonstrate that no such thing is desirable or even possible in America. The public school with its fine educational and social ideals and its splendid achievements must inevitably stop short of providing a complete educational program.

Religious education a function of the church.— Religious education is not only a function of the church, but is its chief function.[1] The word "education" used here is in its usually accepted sense. It means the recognition of the full significance of the plasticity of childhood and youth in relation to the religion of adult life in the same degree that the state recognizes it in relation to citizenship. It means definite ends to be attained in the matter of personal characteristics and social dispositions and abilities, which ends are to be reached through a program of instruction and activities. It means that this program shall be adequate both in character and extent to secure the fullest possible development of children and youth into what the church wants them to become. In short, it means that the church shall become committed wholly to the principle stated above, namely, "Determine what children should become in personal characteristics and

[1]McGiffert, Arthur C., *A Teaching Church.* (*Journal of Religious Education Association*), "Religious Education," vol. xvi, pp. 3-9.

in social disposition and abilities and educate for the accomplishment of these things." In so far as it fails in its performance at this point it fails in its service to individuals and society and to provide for its own life and perpetuity. This makes clear the opportunity of the church and the moral and social obligations resting upon it.

What are the personal characteristics and the social dispositions and abilities we wish to secure? They are none other than the things exemplified in the life, character, and teachings of Jesus Christ. His ideals of personal character, his devotion to the service of his fellows and his outreaching faith in and unfailing obedience to the will of the Father are the objectives to be reached. These are the things to be attained through religious education and their accomplishment is the chief function of the church.

Service of the church to education.—No such opportunity has ever come to the church to serve as an educational agency as now exists. The need of such service is compelling. The program of social reconstruction undertaken by the state through education will fail, unless religion has a larger place than it now occupies. The church is unfettered by state authority. It is limited only by its vision in grasping its opportunity and by its wisdom in its choice of means. It can now go forward to the greatest educational achievement in its history.

The need no longer exists for the church to supply the child with the tools of knowledge. These are supplied by the public schools. It is not called upon to teach any of the secular subjects to provide a background of intelligence. This is being done more generally and more effectively by the state than ever

before. These conditions serve at once to define the educational function of the church and to lay upon it the obligation for the successful performance of that function. By performing this task adequately the church will render a service to education and through education to society that is unparalleled in all its history.

It is the patriotic duty of the church deliberately and intelligently to assume this social responsibility. The great social, political, and economic problems that lie ahead endanger the very life of our nation unless *religious motives* can be brought to bear upon their solution. Merely increased intelligence will not be sufficient. Public education is making for greater efficiency along many lines. But it is not providing sufficiently for *good will, respect for the rights of others, the application of the ideals of Jesus* and the *recognition of the demands of the Kingdom of God.* The state needs to have these things done. The church can and must answer this call to duty.

Service of education to the church.—It is extremely important that the church should not only be perpetuated but that it should become increasingly effective as an instrument of social service. In order to do this its own life must be constantly renewed and strengthened. A program of religious education properly conceived and administered will accomplish this more effectively than any other means. In fact, no other adequate means are available. Four needs of the church will be mentioned.

1. One of the outstanding needs of the church is to secure a more sure and effective means of recruiting its membership. If the conclusions based upon recent surveys are correct, more than one half our population

are not members of the church. Whatever the exact proportion may be, the church everywhere is becoming increasingly conscious of this large number to whom it should minister. How to make successful appeal to these millions constitutes one of the acute problems of the church. It is attempting to reconstruct its program and modify its methods in such way as to secure as members of the church those adults who are either indifferent or antagonistic to it. That it should continue to do this is entirely obvious. But both its program and its methods must take into account the necessity of ministering to life in its *formative* period. Intelligence must be cultivated, loyalties established and life enriched when it is most easy and fruitful to do these things.

The surest and most effective means of recruiting membership is the education of childhood and youth. This does not imply that other means cannot and should not continue to be used. It does mean, however, that other means have proved inadequate and that chief reliance must be placed upon education. The church that would look to its own future with confidence will courageously face the fact of its need for a more effective means of ministering to children and young people. An educational program intelligently conceived and wisely administered constitutes the chief means of meeting this need.

2. The church needs an intelligent membership. This means not only that the members should be intelligent in general but that they should also be intelligent concerning religion. They need a more intelligent conception of the importance of the church as an institution and its function and of their own relations to its program. The time to begin to secure such intelligence

is in childhood and youth. Children are being trained for citizenship, for vocations, for the home. Likewise must they be trained for the church. This is all the more important just because they are being trained for these other things. They are being educated into the relationships which they will finally be able to sustain successfully. These things are becoming increasingly worth while to them because they are becoming increasingly intelligent about them. Membership is meaningful and is not conceived merely in terms of joining something.

If it is true as claimed in some quarters that many churches are regarded largely as social clubs where does the fault lie? The members of such churches are no doubt intelligent enough, but they lack intelligence of the right kind. They have little background either in sentiment or knowledge to respond to spiritual appeals or to cooperate in a program for the spiritual upbuilding of the community. That all available means should be employed to bring such people to a proper realization of spiritual values goes without saying. But at best it is a hard task and not very fruitful. A question of equal importance, at least, is whether the recruits of the church are to continue to be of this deficient kind. If so the future is not very promising. Seasons of reviving and vitalizing the religious life of spiritually lazy adults are important. A well conceived program of education to secure the growth of children and youth into a vital religious life, experience and conduct, is surely of equal importance.

3. The church needs to possess a more vivid sense of its own shortcomings. This institution like all others needs to have its faults corrected. There is now too much fault-finding but not enough fault correcting.

What is needed is more criticism of a constructive kind. Such criticism from without will be helpful, but if it can come from within it will be more fruitful. A ministry educated for the new duties and responsibilities of the church is essential. But it can accomplish little in the necessary social reconstruction unless laymen are educated for the same task and are able to follow intelligently the leadership of the ministry. The church is now suffering not a little from a feeling within the church that something is wrong with it. What is needed is a knowledge of what is wrong and constructive effort to correct the faults.

4. The church needs an educated membership to provide for an expanding forward-looking program. The new and enlarged demands upon the church in the future can be met only by a constituency that is trained for service. Its objectives must be intelligently conceived, its agencies wisely selected and effectively administered. This will call increasingly for two things. First a leadership with differentiated training for the various types of work will be necessary. One of the handicaps under which the church is now laboring is a lack of sufficiently trained leaders to man its forces. The widely increasing demands for such leadership makes it imperative that means be provided to supply it. Second, the training of leaders is not enough. The church must look forward to securing an entire membership committed to service through its agencies. This can be accomplished only by a program of religious instruction beginning in childhood and carried through the formative years of life. An abiding loyalty to the interests of the church can not rest upon ignorance of its opportunities and obligations and even less upon ignorance of the fundamental things of religion it-

self. The church should not spend less time in its efforts to educate its adult membership in the fundamental things of religion. This is one of the imperative needs of the time. But it should spend far more time and effort in the religious development of the children and youth of the nation.

CHAPTER III

THE AIMS OF RELIGIOUS EDUCATION

The manifest need of religious education and the imperative demand for an enlarged program render it necessary that the aims be clearly defined. It should be kept in mind in this connection that it is not at all improbable that the aims as now generally conceived are inadequate to serve as guides for the larger program. There are two indications that this is the case. The first is the lack of interest in religious education as manifested (1) by the millions of children who are not receiving formal religious instruction of any kind, (2) the meager program furnished by the Sunday schools as now conducted, and (3) the limited educational programs being carried out by agencies other than the Sunday school. The second is suggested by the fact that religious education, even in its limited scope, has not kept pace either from the standpoint of subject-matter or method with that of the public schools. This comparative neglect, both as to its scope and quality, necessarily raises the question, at least, whether the aims may not be inadequately defined.

AIMS OF PUBLIC EDUCATION REDEFINED

When we turn to a consideration of public education we find that making education universal and enlarging its program has been accompanied by important readjustments in aims and values. This is a very natural result. The increased attention given to the subject

and the growing importance attached to it has led to a careful examination of its processes and goals. A systematic study of the demands of society upon education and to a scientific study of the children to be educated was inevitable. The result has been a redefining of aims, and it is one of the most important changes taking place in public education during the last twenty years. This demands our careful consideration for two reasons: (1) The experience acquired may be made to serve a very useful purpose in making necessary readjustments in religious education. (2) A clear understanding of the aims of public education is necessary in order that *religious instruction may contribute to the fullest possible extent to their realization.*

Education not defined in a single term.—No attempt is made at present to give a final definition of education in a single word or phrase. To say that the aim of education is "character" or "social efficiency" or "preparation for complete living" is all well enough as far as it goes. But it does not go far enough. Hence the necessity for breaking up these general terms in order to discover the *qualities of manhood or womanhood* we seek to produce and in the light of this decide intelligently the extent and kind of development necessary to secure these qualities.

Ultimate and immediate goals.—The second thing noticeable in a study of modern educational aims is that they not only furnish final *goals,* but they also indicate the *kinds of development* conceived as more immediate goals. This means that the inclusive aims of education are grouped under two heads: (1) The ultimate aims or final goals; and (2) the more immediate aims which serve as guides in realizing the ultimate aims. This plan of conceiving aims in detail in such

way as to furnish specific guidance in the selection of subject-matter and choice of methods has had a profound influence in enlarging the scope of public education and in making it more effective. These aims, specifically stated, serve as standards by which to measure results both as to the final product and as to the daily work of the school.

Religious education in many quarters at least has not had the same discriminative attention. It is now receiving a new emphasis and it is extremely important that its aims be considered with respect to their adequacy in enlarging the program and in making it more vital. The development of public education in this regard furnishes an excellent background for this task. Religious education can no longer be conceived in terms less universal or less vital than public education. It must finally become universal and it must immediately be made to function more directly and more completely in the lives of the children who are receiving it. The first step in the process is clear definition of aims and purposes.

Twofold purpose of religious education.—Religious education should be regarded as an integral part of all education. It therefore has two outstanding purposes: (1) To assist the public school to achieve its aims more completely by making effective the religious motive in life; and (2) to achieve certain aims peculiar to the functions of religion and the church. This twofold purpose will be kept in mind in the statement and discussion of the aims of religious education.

THE ULTIMATE AIMS

If we were to state the ultimate aim of religious instruction in a single phrase, it would no doubt be

Christian life and character finding adequate expression in all of life's relationships. This is the ultimate goal toward which we should direct all educational endeavor. But we are compelled immediately to make an analysis to discover two things: (1) The concrete situations in which life is lived and in which character finds expression; and (2) the personal and social *qualities* required to meet the demands of these situations. Looking at the matter first from the standpoint of the individual we think of qualities of life and character in terms of *dispositions* and *abilities.* People must first of all be rightly disposed toward their opportunities and obligations. This in itself is not enough. They must also have ability to utilize opportunities and discharge obligations. It is equally important that they should be intelligent concerning the situations in which these dispositions and abilities are to find fruitful expression. Certainly no intelligent conception of religious education can be had and no useful program devised in the absence of some such considerations.

The ultimate aims may be stated in terms of *dispositions* and *abilities:*

To maintain health and physical fitness.—This is a matter of great importance not only to the individual, but to society as well. Life is conditioned in no small degree by bodily habits and conditions. A clean life is necessary to a moral, to say nothing of a Christian life. The disposition to regard one's "body as the temple of the soul," and the ability to make it such are matters of no mean importance. Many habits detrimental to the higher life can be safeguarded against only by training children and youth for clean, healthful physical living. The social evil itself, with all its degrading, demoralizing influences, can be eliminated

only in this way. The responsibilities of parenthood which we want our young men and women to assume in a Christian spirit and discharge in the same spirit, requires such training. From the standpoint of self-interest and ethical consideration public education is accomplishing much and its success is a matter of great satisfaction. This splendid work, however, must be *undergirded by religious ideals, motives, and values* in a much more compelling way than is being done. The opportunity and responsibility of the home and the church in this relation are entirely clear.

To use leisure time in right ways.—One of the most insistent problems in education at the present time is an adequate educational program for training children and young people in the right use of leisure time. This movement for avocational education has come about because of specific demands arising out of individual and social needs. If we view this matter from a moral standpoint, how people use their leisure time is of great significance. There is no very great danger of people going wrong while at work. It is, rather, during the play hours that the temptations come and character breaks down. The difficulty of the problem is increasing because of the fact that through legislation and in other ways more leisure time is being provided for workers. It is no doubt desirable and necessary that children should be absolutely prohibited from working in certain industries, and that the hours should be limited in all industries. The same thing can be said concerning women. It is further true that men should be given adequate time for recreational and social activities. As has been pointed out above, however, the very fact that leisure time has increased results in some very troublesome problems.

Educational authorities have recognized this and the movement for avocational education has been given very great emphasis during the last few years. A heavy responsibility rests upon the church at this point. It must supplement the efforts being made by other agencies in order to provide adequate facilities for training children and young people in the right use of their leisure time. Recreational and social programs adequate to meet the needs must be provided by the church. It is not the function of the church to take this work over completely any more than it is to take over a program for vocational training. It is its function and duty to supplement the work of the public school by providing opportunity for the inculcation of Christian motives and ideals which will function in the use of leisure hours and to assist in providing wholesome recreational activities.

The right use of leisure time is a matter of great importance to the church itself. How those affiliated with it—children, youth, and adults—should spend the play hours of life is one of the persistent questions confronting the church. Denominations have differed in the past and still differ concerning the range of freedom that should be allowed on the basis of individual choices. Some have placed few restrictions upon such choices, while others have done so to the extent of attempting a large measure of control. Whether a church should elect to exercise control in such matters by prohibitive measures and the extent to which it should attempt to do so are not matters for consideration here. In any case the influence of recreational activities upon the life and character of individuals remains a matter of great significance to the individuals themselves, to the church, and to society at large. For

this reason the right use of leisure time constitutes one of the most insistent educational problems. Our question here has to do with the opportunity and responsibility of the church in the education of children and youth in the selection and use of leisure activities.

Education through play is an accepted principle, and education for play is an acknowledged necessity. It is no longer regarded as a mere incident of life, but as a necessary and integral part of it. The use of leisure is, therefore, so vitally related to life that it is a matter of tremendous religious import. The church can neither disregard this fact nor delegate its responsibility to other agencies. How it shall best discharge this responsibility is a question having to do with an educational program which will receive attention in a later discussion. The point of emphasis here is that one of the important aims of religious education is to train children and youth in the right use of leisure time and that the church has a large responsibility for providing facilities for such training. Whether each church shall maintain a program of its own or in cooperation with other churches assist in carrying on a community enterprise is not the question here. It should be made clear, however, that the church, whatever means it may employ, should assume a large measure of responsibility in the matter.

To contribute one's share to the work of the world.—Prevocational and vocational education are receiving an unprecedented emphasis in public education. Intelligent choice of an occupation and the ability to sustain oneself in one's chosen field are extremely important, both to the individual and to society. Much is now being done to secure intelligence in choices and to develop skills in occupational activities.

As a result of the training being given we shall have less unfits and misfits in industry viewed from the standpoint of skilled workers. The outlook in this respect is highly encouraging. One factor, however, in this whole movement for greater vocational efficiency must not be neglected. We must not forget that right *motives* in making choices and in acquiring skills are absolutely essential. If the skilled worker is motivated only by selfish interests both in the choice of his vocation and in the development and use of his skill, his education is fatally defective. He will live a dwarfed, selfish life and society as well as himself will reap the harvest.

The only hope of an industrial democracy lies in a Christian democracy. To achieve this goal means the long arduous task of securing the development and functioning of Christian ideals and motives in the lives of those who engage in industry. This principle applies to employers and employees alike. Vocational training may mean only the disposition and ability to seek and maintain industrial advantage. It may mean that class consciousness will be intensified, the solidifying of industrial groups and a continuous struggle for group supremacy. In the absence of the dominance of the life and teachings of Jesus it will mean these things: and it does mean these things in so far as his life and teachings do not control the motives of men.

It is not the function of religious instruction to train for vocational skills except for the vocations of the church. But it is its function to aid in developing right motives both in choices made and in the application of skills. Its more inclusive purpose is to secure choices on the basis of the largest social service and the application of skills to the same end. The state also recog-

nizes the necessity of prevocational education. It recognizes that foundations must be laid in attitudes developed, interests created, and knowledge acquired. Religious education must accompany both the prevocational and the vocational. In no other way can we hope to secure a Christianized industrial order.

To sustain properly certain definite social relationships.— The social relationships which one sustains is a matter of great significance. It would be difficult to conceive of any fruitful educational program which did not take this fully into account. In secular education we are coming to recognize the necessity of providing a program of instruction and activities which will furnish definite preparation for assuming intelligently and sustaining successfully, the various social relationships of life. This recognition has led to an emphasis upon the social aspects of education unparalleled in the history of educational endeavor. The frequent recurrence of such phrases as "social righteousness," "social efficiency," and "social service" in current educational discussions is one of the evidences of this social emphasis.

When one turns from these discussions to an examination of educational practice, school curricula of all sorts bear testimony to the same emphasis. The increase is very marked in the amount of time devoted to the so-called social studies, including history, civics, economics, sociology, and other closely allied subjects. In comparison with the practice even ten years ago the emphasis now being given to these subjects is very marked. It is equally significant that types of subject-matter in these subjects have undergone changes of far-reaching importance. The old formal subject-matter, dealing largely with an array of historical facts, a

knowledge of which had little or no relation to the life of the world to-day, has been displaced. In its place have come types of subject-matter selected because of their value in preparing the learner for his social duties and responsibilities. The same thing has happened in the other social studies. The whole purpose of this greater emphasis and in these changes in subject-matter has been to secure fruitful knowledge which will result in social attitudes, ideals, and interests, and in intelligence and good will which will function in the concrete situations of life.

This is all very encouraging and will no doubt result in better preparation for citizenship, using that term in its most inclusive sense. But religion and the church with its various denominational agencies have necessarily been left out of consideration in this more adequate social program of secular education. This leaves the program incomplete and it will be only partially successful even within the limits for which it is intended. Good citizenship rests upon something more fundamental than a knowledge of government and its functions even when we include instruction and activities intended to inculcate moral and ethical ideals and to give these ideals opportunity for expression. We have still left out the most fundamental thing in motivating life, namely, religion. We have also left out of consideration the church, an institution which next to the home is the most fundamental to a Christian civilization. In spite of its faults and partial failures, it has stood throughout the centuries for a common brotherhood of men as no other institution has done, and to-day it embodies this ideal in greater degree than it ever has before in all its history. This is not only very significant for the church looking to its own life and

perpetuity, and in the wider reaches of its influences, but also for society itself.

In this country we have committed ourselves to the principles of democracy.[1] In fact, the acceptance of these principles is becoming worldwide. Training for citizenship, therefore, means training for participation in a democratic society which attempts to secure not only equal opportunities for all, but also seeks to distribute responsibilities according to the abilities of the individuals who discharge them. It is readily seen that both the disposition and the ability to sustain these relationships successfully are of primary importance. Ideals, attitudes, and motives must be of the right kind else the whole scheme will fail, and, if religion is left out, it will fail. The brotherhood of man is but an empty phrase in the minds of men unless they recognize the Fatherhood of God. No democracy, save a Christian democracy, can be either effective or permanent.[2] It is, therefore, obvious that any social program of education which does not have religion as an integral part of it will fail.

If the principles of a democratic society were only national in scope and application, the problem of education would be difficult enough. But they are wider than this. A Christian democracy is as inclusive as the world, and men and women must be trained for citizenship in it. This cannot be accomplished through secular education alone. It can give and is giving a fine background in knowledge of other lands and in humane sentiments toward other peoples. Farther than this the state cannot go in its educational program. It has its geographical limitations and along with these neces-

[1]Dewey, John, *Democracy and Education*, chapter vii.
[2]Tittle, Ernest F., *What Must the Church Do to Be Saved?* pp. 26-32.

sarily go the other limitations belonging to national ideals and life.

The Christian Church, on the other hand, has no such limitations. It is not restricted by geographical boundaries or language or anything else save its own conceptions of the extent of its dominion. "The world is its parish" and the establishment of a universal brotherhood of men its ultimate goal. But it must do more than merely talk about these things and more even than insistently call men and women of the present generation to the task of their realization. At best the answer to this call will be pitiably small. Millions will not hear it because they live beyond the reach of its influences. Others will hear it, but will not heed it because they have not been trained to evaluate properly the issues involved. Not abating its efforts in the present, the church must largely commit its hopes for a world citizenship to the future, and the education of children and youth is the means of realizing these hopes.

To acquire intelligently and maintain effectively membership in the church.—The future of the Church is of such large import both to individuals and society that means of recruiting loyal, active, intelligent membership is a matter of grave concern. Any program of religious education which does not have this as one of its aims will fail. Children should not only be brought up in the church but they should be trained to serve through its various agencies. Only thus can it be made to minister to the spiritual needs of its membership and render service to the community and the world.

Two closely related and interdependent objectives are clearly indicated:

1. One of the outstanding needs of men and women to-day is the spiritual ministry of the church. Because of lack of disposition or ability, or both, many people within the church, to say nothing of the multitudes without, are not utilizing the great sources of spiritual power. In far too many cases church attendance is occasional and perfunctory and the forms and spirit of worship are neglected.

2. The imperative call for trained men and women to serve in and through the church must somehow be met. The educational program should take into account two types of service—vocational and avocational. Recruiting for the vocations of the church is one of its insistent problems. Its future leadership depends upon an adequate supply of trained leaders. But this problem, as important as it is, constitutes only a part of the task of the church in training its membership for effective service through its various agencies. Much of the work must be carried on by those whose vocations lie outside the church. This is true of the Sunday school, young people's societies, and various other organizations. The leaders in these organizations and the teachers and other workers must be adequately trained. Much of the success both in the formulation and carrying out of the educational program—instructional, social, and recreational—depends upon the efficiency of this class of workers. This general subject will receive detailed treatment in subsequent chapters. The emphasis at this point is that the training of these workers constitutes one of the chief objectives of a program of religious education.

THE PROXIMATE AIMS

We have thus far considered only the more ultimate

or final objectives in religious education. It is necessary that some such conception of final aims be kept in mind. They serve as goals toward which our educational endeavors are directed. There is only one possible way of attainment so far as education is concerned and that is through the spiritual growth and development of individuals. Christ exemplified this principle in his own life and clearly recognized it in his teachings. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "First the blade, then the ear, then the full corn in the ear." It is this inner life that must be nurtured and developed by all the spiritual forces at our command.

The inclusive ultimate aim is conceived as *Christian life and character expressing itself adequately in one's relations to God and to his fellows.* This is to be the product of religious education. The more immediate aim is to secure growth and development toward this ideal. That is to say, we must now regard our task from the standpoint of education as a process. And this process must be essentially a *spiritual one.* The following is suggested as an inclusive immediate aim or objective of religious education: *To secure a continuous reconstruction of experience with an increasing sense of spiritual values, a growing consciousness of God and Christ in the life and an expanding disposition and ability to recognize and discharge one's obligations to God and to his fellows.* These things must be in process of realization day by day, year by year, until adult Christian character is attained and life is fully and irrevocably committed to service in and for the Kingdom.

This inclusive more general aim implies growth and

development toward goals which we have set up as standards by which to measure the final product of religious education. How can we secure reconstruction of experience along the lines indicated? How can the life of childhood and youth be nurtured, guided, and enriched so that the "full corn in the ear" may be the result of our teaching? It is obvious that a fruitful program of instruction and activities must constitute the answer to these questions.

Such a program cannot be intelligently formulated or successfully administered in the absence of definite, specific aims which will serve as guides in the selection of means and methods. Ultimate goals have been stated in terms of *disposition* and *ability* to attain permanently and successfully certain standards in the concrete relationships of life. The more immediate aims which must serve as constant guides in making and administering programs are necessarily conceived in terms of growth and development, of *acquiring* and *becoming*. These may be stated as follows:

Acquiring fruitful knowledge.—This constitutes one of the clearly defined aims of modern education. The old theory that it makes little difference what a child studies as long as the method of study results in "mental discipline" no longer controls in secular education. Knowledge is now regarded as one of the important aims. More specifically, the aim is not knowledge for its own sake but for its *functional value in life*. Hence the enrichment of curricula by the introduction of subjects and subject-matter possessing such value. The three R's of the elementary school are now supplemented by hygiene, nature study, language, geography, and history. In the high school, science, the social studies and industrial and commer-

cial subjects have been added to the old humanistic curricula. This change in emphasis in secular education is very significant. It is expected that much of the knowledge acquired by children will be retained and will function in the social relationships of later years.

But this is not all. Instruction is adapted to the developing needs, interests, and capacities of the child. Subject-matter is therefore selected with reference to this development. The child not only becomes more intelligent day by day, but his intelligence finds expression in his everyday living. This means that the old distinction in education between living and preparing to live is disappearing. As the pupil acquires knowledge concerning the care of his body, the school undertakes to have this knowledge function in matters of health and physical fitness. The same is true of information and experience as related to leisure time, vocations, and social relationships. *Useful knowledge* is thus considered to be that which functions in the development of the whole life of the child. The processes through which it is made to function will be discussed presently.

Since the whole ongoing life of the child is involved, information and experience having to do with *religion cannot be left out or even subordinated.* Religious development is so fundamental to the accomplishment of all the ultimate aims set up by secular education that they cannot be attained in any adequate way without it. And this particular kind of development is conditioned by the same laws of life as any other kind. Growth here, as elsewhere, is determined by knowledge and experience. The child must acquire these through instruction and activities adapted to his needs, interests, and capacities and selected with refer-

ence to their functional values in right living. Ignorance of great religious truths and lack of experience in their application cannot be expected to form the basis for living a religious life, either in the present or the future.

Development of attitudes, interests, and appreciations.—This constitutes one of the important functions of the information gained and experience acquired. Whether we will or no this is happening in school and out. The child is developing attitudes toward truthfulness, honesty, loyalty, and conduct in general. His interests are being formed and are finding expression in one way or another. Whether their range is wide or narrow, whether they are wholesome or otherwise; whether, if temporary, they serve as stimuli to right conduct; or, if permanent, whether they serve to hold the child steadily in right paths or wrong paths are all matters of great importance.

The child is acquiring a set of values which govern him in his choices and find concrete expression in conduct. An appreciation of religious, no less than of æsthetic and ethical values has its rise in this background of feeling and emotion. If we expect the child to have right attitudes toward religion, the Bible, and the church, and that interests will be acquired which will serve as stimuli to right conduct, instruction and activities must be of a kind that will secure these results. He is forming his scale of values, and if religion and all that pertains thereto is to have its rightful place, those who have his education in charge must give it that place. If young people are indifferent or antagonistic to the Bible and the church, and religion itself, it cannot be accounted for merely on a basis of youthful perversity. If their interests be wholly or

largely elswhere, it cannot be charged up to waywardness. It is due to neglect or misguided effort on the part of those who are responsible for their upbringing. If, in the scale of values acquired, we find that religion has a low rating, or none, the church and the home cannot rightfully place the blame upon the failure of the public school. All of these defects in attitude, interests, and appreciation of values are due in large measure to what the church and the home have *not* done to provide proper educational facilities. It is true, of course, that mere knowledge of the contents of the Bible will not insure that a proper valuation will be placed upon it. Attendance upon church services is not enough in and of itself to create interest in the church and its mission in the world. Instruction in the Sunday school may have little to do with "growth in grace and knowledge of the Lord." In all these cases results depend upon whether the knowledge gained and experience acquired are of a kind that can function properly and are made to so function in the lives of children and youth. This principle is applied to all education, and religious education is therefore no exception to the rule.

Development of right ideals and compelling motives.—Knowledge and experience find here a still higher fruition. Ideals of duty, of loyalty, of sacrifice and of service become the standards by which obligations are measured and conduct evaluated. These are both personal and social in character. They constitute the standards by which we determine what we think the nature of the social order ought to be and for evaluating it as it now exists. These ideals concerning society also serve as standards for self-evaluation. Our ideals concerning democracy—social, political, and

industrial—reflect our ideals concerning persons including ourselves who should be counted as worthy of citizenship. Any effective system of education takes this fully into account. It, therefore, seeks to have the knowledge and experience acquired in school and out to function in the formation of right ideals. They cannot be expected to issue out of ignorance or to be left to chance. They are acquired through proper interpretations of knowledge and the expressions of it in daily living.

These ideals thus become great propulsive forces in life which we call *motives*. It is only when educational processes have attained this result that attitudes, interests, appreciations, and ideals themselves have performed their highest function. They have then reached the point of *motivating life and conduct*. Knowledge and experience now serve as guides to give proper direction to these great dynamic forces, and that is their chief value. Here, again, religion cannot be ignored or even subordinated in any adequate program of education. Ignorance of religion, of the Bible, of the church and its great enterprises, and of God and his kingdom and of Christ and his life and teachings cannot result either in ideals or motives which belong to the Christian life. If religion is to become a great dynamic force in the lives of men and women of the next generation, it must function more largely than it is now doing in forming the ideals and motives in the lives of the children of the present generation.

In a word, compelling motives constitute what we call the *will*. This function of the mind, thus conceived, is not something that lies outside everyday experience to be called into action only in crises. It

is, on the contrary, the guiding force of a life developed by experience in its daily contacts, and finds expression in these same contacts. It is not something external set over against self, but is the very essence of intelligent self-control. In the development of will, life becomes increasingly unified in its purposes and goals and in its power to direct its forces to their attainment.

A life that *wills* to do the will of God is the great objective of religious education. This calls for intelligence concerning what that will is and right attitudes toward the doing of it. Added to this must be the *power of achievement.*

Development of right habits of conduct and useful skills in living.—Habit formation goes on whether we will or no. Every act and thought has a tendency to repeat itself and successive repetitions finally result in habits. "Habits result in character and character in destiny." It is not necessary in this connection to discuss either the fact of habits or their importance in life. Our only question is the relation which education sustains to the forming of right habits and of securing their proper functioning when formed. More specifically our problem has to do with religious education.

It is concerned first of all with the whole range of habits, both physical and mental, since they vitally affect one's daily living. Attitudes should become habitual, interests permanent and valuations fixed. Ideals should become dynamic and motives made to function. It is necessary, therefore, that all these shall not only be of the right kind, but that they shall be given opportunity to function properly. This is accomplished through an environment providing adequate opportunity for expression. It is the function of education

in general to furnish this environment and therefore of religious education in particular. The child must not only be taught religion, but must be given opportunity to live it as an integral part of his daily life. *Ideals of right living should become habits of right conduct.* Unless they do, the ideals will probably function only occasionally if at all. More immediately religious instruction and activities should have for one of their great objectives the formation of habits as they relate to *worship, prayer, and definite acts of service.* These are expressions of the inner life which should become a part of the permanent technique of fruitful living. Training for Christian service is not different from the psychological standpoint from any other kind of training. Children must have proper ideals and compelling motives. But more than this they must develop *skills in living and doing.* These can be acquired only by repeated experience under proper guidance.

ACHIEVING CHARACTER

The foregoing discussion of immediate aims makes it clear that education is conceived as the means of achieving character.[1] This achievement is a process of growth and development from infancy through childhood and youth to adult life. It does not stop here, but goes on as long as the individual continues to have spiritual aspirations, and responds to spiritual forces. But infancy, childhood and youth constitute the plastic years during which character is largely determined. This period therefore furnishes the opportunity for the home, the school, and the church to build into life permanently what they hope to have life give expression to in later years.

[1]Coe, George A., *A Social Theory of Religious Education*, chapter xiv.

In selecting education as a means of achieving character it is not meant to deny the reality and potency of great crises in which life takes on new purposes. To conceive religious life in terms of growth and development in no way controverts this fact. Children and youth pass through rather definite developmental stages and these are marked by changes more or less sudden. This is particularly true of the beginning and early years of the adolescent period. Religious education properly conceived does not ignore this fact. On the contrary, it *anticipates these crises and prepares for them.* The adolescent period, for example, is a critical period in the sense that choices are made and decisions reached which are far reaching in importance. Definite decisions to lead the religious life are made and a large number of conversions take place. The number who join the church is relatively large during this period. As pointed out above, religious education properly conceived, anticipates all this and seeks to make decisions both intelligent and permanent.

Individual differences.—In this connection it should be said also that the educational method recognizes individual differences. It does not assume that all decisions will be reached in precisely the same way. The amount of emotional stress and strain is not the same in different individuals. In some the crisis is much less marked than in others. It therefore does not seek to secure the same or even strikingly similar manifestations. What it does seek is the same result for all, namely, *intelligent and permanent choices.* It seeks to secure growth and development which results finally in full commitment of individuals to Jesus Christ and his program of life. The fact might just as well be faced that a distressingly large number

of decisions to lead the Christian life are not permanent. They are but for a day so to speak. They lack the sustaining power of permanent attitudes and ideals and compelling motives. Education seeks to secure this sustaining power. It seeks to secure a background in experience to serve as a foundation upon which decisions may permanently rest. Whether decisions are reached under great emotional stress and strain or as a result of deliberate choice is not in itself important. Whether they are a sudden culmination of experience or are reached more gradually as a result of contacts with home and church and school should not be a matter of primary concern. *Christian life and character is the goal* which education seeks to attain.

Universality of education.—Religious education has as a further aim the reaching of multitudes not now reached by the methods employed. It seeks to reach all the children of all the people in so far as this is possible. In doing this its purpose is not to displace other methods in so far as they are effective, but to supplement them. It seeks the growth and development of all children into men and women of positive Christian life and character. In order to do this its program must be extended and made more vital. It must then be effectively administered and will become an agency in the upbuilding of the kingdom such as the Church has not had at its command since the early days of its ministry.

CHAPTER IV

A PROGRAM OF RELIGIOUS EDUCATION

The aims of religious education can be realized only through a program intelligently conceived and wisely administered. The state recognizes this principle as shown not only by the establishment of schools but also by the systematizing of their work in such way as to furnish continuous educational opportunities from infancy through childhood and adolescence, and extending finally to the earlier years of adult life. This constitutes what may be called a program of secular education. The church, at least the Protestant connections, has no such program at the present time. That such a program needs to be formulated if the church would measure up to its opportunities and responsibilities, is entirely obvious. It is the purpose of the present chapter to suggest some of the principles covering this matter, and also some of the more important details connected with it.

PROGRAM STANDARDS

The preceding chapters have contained implications of the necessity of proper educational and religious standards in formulating and administering programs. Religious education is a matter of such great importance that the instruction and activities provided should measure up in every way to the standards maintained by the best public schools. Sufficient *time* should be given to the work to make possible a vital program ade-

quate for the proper nurture and training of childhood and youth. *Lesson material* and *activities* must be carefully selected. *Competent teachers* are a necessity and *proper supervision* is essential.

These educational standards, important as they are, will not secure results in the absence of proper religious standards, The aim of religious education is the child's spiritual development. Its success is measured by the progressive changes that take place in the religious experience of the pupil. This does not mean simply making additions to his fund of knowledge. It means a progressive reconstruction of experience resulting in an *increasing sense of spiritual values,* a *growing consciousness* of *God and Christ in the life* and the functioning of *loyalties to religious ideals.* These constitute the inclusive standards by which the results of teaching and learning are measured and hence the criteria to be used in program making.

PRINCIPLES OF PROGRAM MAKING

The following are suggested as the chief principles which should govern in program making:

1. *A program of religious education should be planned which will provide opportunity for universal religious instruction.* This does not mean, of course, that instruction will be made compulsory. Such a result would be utterly impossible even if desirable. It does mean, however, that in every community in America a program of religious instruction should be instituted and maintained that will afford favorable opportunity for every child in the community to receive adequate instruction in religion. If this principle is applied in the widest sense, it obviously means a very different program both in character and extent

than now obtains. It means a vital, thoroughgoing cooperation of all the churches and homes in a community in the enterprise of religious education. The public school and other community agencies will also need to cooperate in ways that will be discussed later, if an adequate program of religious education is provided. In the absence of any such community plan each church should set up as its goal religious instruction for every child in its constituency and for its proportion of the children in the community whose parents are members of no church. If each church will be governed by this principle, something worth while can be accomplished toward providing larger opportunity than now prevails. However, nothing short of a thoroughgoing cooperative plan of some sort will meet the demands of the situation.

2. *The program must be determined by definite religious and educational standards.* These will serve as criteria for formulating the program and for checking up on its results. It seems quite unnecessary to discuss this principle in any detail. In the preceding chapter the aims of religious education have been set forth, and these or similarly clearly defined aims equally fruitful should function in determining the nature and extent of a program of instruction.

3. *It should be of such extent and character that it will parallel and supplement public education at every point.* It must be coordinated with the program of public education and capitalize to the fullest possible extent the knowledge and experience gained by children and youth in public schools and higher institutions. In effect this will give us two programs of education, one maintained by the state and the other by the church. This means that the program of religious

instruction shall cover the entire period included in the work of public schools and that of higher institutions. This should be the ultimate goal of the church, and it should not be satisfied until it is reached.

4. *The program must be so worked out, and so administered, as to make religious instruction an integral part of all education.* As long as religious instruction is regarded as a mere appendage, a something that is to be added to education as an after-thought, or as a matter of extra-instruction, it will never accomplish its full purpose. When religious education comes to be regarded in the same light as civic or moral, or vocational, then will it have been given its rightful place. The only way to do this is to provide for it in a program sufficiently vital and extensive to put it on an equality with other kinds of education.

5. *Sufficient time must be provided in the program and this time properly utilized to secure the necessary emphasis upon each of the aims of instruction and activities.* It is entirely obvious that one hour a week is wholly inadequate, and more time must be secured. If more time is provided, it will not be utilized properly unless it is wisely distributed with respect to the aims to be accomplished.

6. *The program must provide proper gradation of work with respect to the developmental periods of childhood and youth.* Grade by grade, commencing with the kindergarten and extending through the high school, religious instruction should be as well suited to the needs, interests and capacities of children as is the work of the best public schools. The most of our "graded work" in the Sunday schools does not fully measure up to these requirements. A more thorough knowledge of child psychology, and particularly of the

psychology of religious development, needs to be applied to the making of programs.

7. *It must include adequate facilities for the training of teachers and administrators in the field of religious education.* No large measure of success can be hoped for in extending the program for children unless the training of teachers is provided for. A subsequent chapter is devoted to this general topic.

8. *Administration of the program must be provided in harmony with its extent and purposes.* This means that in making a program available resources with respect to administering it must be taken fully into account. A careful study should be made by the church, or by the churches in cooperation in a community, to determine two things: (1) the needs with respect to a program of religious instruction, and (2) the resources available as to funds, buildings and equipment, and personnel to carry the program out. These considerations are very important since no program can be successfully superimposed upon a church or a community. It must be determined both in character and extent by local conditions and needs. The present organizations as represented by the Sunday school and young people's societies are not sufficient to administer the larger program. Other agencies are necessary to supplement these and plans of administration more nearly adequate to the needs will be required.

EXTENT OF THE PROGRAM

The formulation of an inclusive program of religious education involves two things: (1) to provide adequate instruction and activities for all the children and youth of the community, and (2) to provide for the training of competent teachers and administrators for the

schools which now exist and others which may be organized.

A community task.—This comprehensive undertaking is a community task. It should be so regarded because a cooperation of all the religious, educational, and other social forces in the community is essential to the success of the enterprise. In what way this cooperation can best be secured is a question reserved for discussion later. The point at issue here is that religious instruction should be conceived as a community problem, and its solution calls for a program which each organization providing religious instruction should consider as its own regardless of how the details are carried out. The various agencies including the Sunday schools and week-day schools can accomplish something, each working independently. But it is very obvious that in such a plan there will be lack of coordination of work resulting in duplication and also neglect at certain points to provide children with a well-conceived unified program of religious education.

Need of a unified program.—The importance of thus conceiving a program of religious instruction for children and youth as a unified whole is made clear when we come to consider the nature of the twofold aim. The aim may be stated as follows: (1) To provide instruction for all of the children in a community in the recognized and accepted universal values of religion. (2) To afford adequate opportunity for the children to receive differentiated instruction in the doctrine, sacraments, polity, history, missionary enterprises and modes of worship of the various churches. The extent to which the several denominations wish to have the children of their respective constituencies

receive such instruction will determine the nature and extent of this part of the program. These two purposes cannot best be accomplished by two separate programs each being formulated and administered independently of the other. On the other hand, they can be attained best by a single program composed of two well-defined parts, each being supplementary to the other. As pointed out above, the method of administering this twofold program is not to be confused with the character of the program itself.

As an illustration of a typical situation, suppose a community has five churches representing as many different denominations. In a cooperative enterprise each church will regard the twofold program as its own. The one part, designed to provide instruction in the accepted universal values of religion, will be identical for all five churches. The other part, which is designed to provide differentiated instruction in the doctrine, modes of worship, sacraments, and church history and polity, will be determined by each church without regard to any of the others. If two or more churches desire to give identical instruction, this can, of course, be done. The plan, however, leaves each church free to emphasize its own denominational characteristics to any extent desired. It might well be imagined that the instruction identical for all the churches would be given in week-day schools and the differentiated instruction in the Sunday school. In fact, this plan is now being carried out in some communities.

The principle announced here is identical with that prevailing in the public schools. The program is made up of subjects which all children study and of other subjects from which selections are made by individuals or groups. The former are called the common ele-

ments, and the latter differentiated elements. Certain subjects are regarded as necessary and fundamental to the education of all the children. Others are provided so that the wishes of parents and the interests and capacities of children themselves may be taken into account. This principle is now fully established in educational practice. It is pedagogically sound and when looked at from the social point of view it is equally defensible.

The application of this principle to religious education seems fully justified. If religion is to become an integral part of education and is to function properly in the various social relationships discussed in the previous chapter, there must be common elements in religious instruction in larger measure than now obtains. This can be secured only by a program which definitely provides for it. Common knowledge, attitudes, and ideals cannot be secured in any other way.

The importance of this is self-evident. There is an imperative necessity that religion should function more effectively in cooperative enterprises such as government, industry, and in the church itself. This cannot be hoped for except on a basis of common interests and intelligence. To a common knowledge of science, of government, and of industry must be added a common knowledge of religion. It is true, of course, that no program of education has yet been devised that is perfect in its results. But any program of religious education formulated in accordance with this principle is sound socially and will be justified by the results.

Having provided these common elements in the program as a background for differentiated elements, the latter are also fully justified on social grounds. The church as an institution is a tremendously valuable

social asset. It is not the only agency through which religious ideals and character find expression, but it is an extremely important one. It is of such great significance that its continuance as an agency in social betterment and control is an absolute necessity. Any social order at all tolerable is inconceivable without the influence and ministry of the church. It serves better than any other institution in the religious nurture of individuals, in fostering and maintaining religio-social bonds and in affording opportunity for cooperative religious enterprises. Education must, therefore, take into account these indispensable functions of the church as a social institution and provide for intelligence concerning its mission and ministry.

Program not identical for all churches.—Under present conditions it does not seem at all probable that an educational program identical in all respects for all the churches is feasible. In fact, such a program would not be acceptable to them even if desirable. We speak of the *church universal,* and rightly so. There is a sense in which this inclusive term is descriptive of the social institution which we call the church. But when we come to deal with the situation from the standpoint of the functionings of this institution, we find that its functions are performed in large measure through denominational organizations. We are dealing not with the church but with *churches.* In formulating an educational program this fact must be taken into account.

Some of these denominations differ but little from one another in matters of doctrine, modes of worship, sacraments, and the like. Others differ widely in these particulars. That these differences, lesser and greater [illegible] been responsible for intolerable bigotry,

mutual hatred and internecine conflicts is a matter of common knowledge. It is, however, a matter of great religious and social import that a better day is at hand. Differences are being composed, and where they still exist there is evidence that they are being made to function constructively along lines of cooperative endeavor. Church federations of one kind and another in their cooperative enterprises indicate that differences are being conceived in terms of means rather than of ends. The apportionment of territory among the various denominations at home and abroad is one of the hopeful signs that antagonisms are giving place to cooperation. Certain common tasks in which a number of churches in a community cooperate is another evidence that denominational units are coming to be regarded more and more as instruments for social service. Thus conceived, they are indispensable social agencies.

It is the desire of many that denominational differences should be further adjusted and that denominational units decrease in number to a point where greater social efficiency will be possible. All, no doubt, agree that they should be made to function constructively in a larger way than they are now doing in promoting the common Christian enterprise of securing a new social order. One of the purposes of the program suggested is to help to bring this about. Denominational integrity is not inconsistent with effective cooperation in this common task confronting the church. In this connection, denominational ideals and loyalties should not be confused with petty sectarian contentions and squabblings. The latter are a social menace and are subversive to the interest of religion itself. The former are a social asset and constitute one of the evi-

dences of a militant Christianity. Loyalty to one's church, no less than to one's home and to one's country, should be one of the objectives of an educational program. In all these relations it should be an intelligent loyalty made sacred and compelling by its significance in the wider reaches of the influence of the church.

Twofold aim.—As already pointed out, the program for the education of children and youth, thus conceived, consists of two parts. The purpose of the one part is to afford opportunity for all the children in a community to receive instruction in the common values of religion without regard to sectarian bias or denominational interpretations of any sort. We are here seeking the inculcating of common knowledge, attitudes, and ideals. The other part of the program furnishes instruction and activities which will serve to make church membership intelligent and effective; to develop loyalties to the institution and to its enterprises.

The question as to which of these aims should receive the greater emphasis in the program is perhaps as yet merely a matter of opinion. It seems obvious however, that the part of the program which makes provision for the common values should receive an appropriate emphasis. In any event, in the process of program making, the common values should have first consideration. This should be the case if for no other reason than that of convenience. It would be very difficult to determine what the differentiated elements should be for this church, and that, and the other, until the common elements are agreed upon. But there is a more fundamental reason than this. *The common elements in religious education should be regarded as fundamental to all other instruction,* not only because of their intrinsic value but also because differentiated

instruction must have this background to render it most effective.

This enlarged and more vital program of religious education for children and youth calls also for more adequate facilities for the training of administrators and teachers. At the present time those who administer church schools and those who teach in them have little or no training, academic or professional for their work. If religious instruction is to become a vital and integral part of the education of children and youth, this condition cannot continue. The task of training teachers and administrators will have to be taken seriously and adequate facilities provided. This is a community problem for the same reasons that the education of children is a community problem. The entire program of religious education, therefore, must include adequate facilities for the training of administrators and teachers. It is inconceivable that any appreciable improvement can be hoped for until adequate facilities for training are provided. This question will be discussed in detail in a subsequent chapter.

EXTENSION OF THE TIME SCHEDULE

It is very obvious that more time is required for religious instruction. The traditional one hour on Sunday, which is now devoted to it, is wholly inadequate. There is now general recognition of this fact, and various plans are being devised to secure more time. Three plans which are more or less in use will be mentioned.

The Sunday school.—Extension of time to an hour and a half or two hours is taking place in a number of Sunday schools. In a few cases a three-hour session is being maintained. This extension of time

devoted to Sunday-school instruction is highly desirable, and such extension should take place in every Sunday school in America. Those Sunday schools which have extended the time have almost without exception found the venture entirely successful. It should be said, however, that the use of one day a week in religious instruction, regardless of the number of hours devoted to it, is not sufficient. Religious instruction, if adequate, cannot be confined to one day in the week, whether it be Sunday or week day.

Week-day instruction.—Time is being utilized during week days for religious instruction. This plan is now receiving attention throughout the country, and a number of communities have already organized week-day schools. The plan is highly commendable. It provides an adequate amount of time, secures proper distribution of work, and makes it possible to have more frequent meeting of classes. The latter is an extremely important consideration in any program of religious education.

School credit for religious instruction.—One of the results of granting public school credit for Bible study is to increase the time devoted to it. This plan has been adopted in a number of cities, and several entire States have undertaken to encourage the movement. It is closely related to one or both of the other two plans. In some cases it results chiefly in raising the standards of the work being done in Sunday schools and other organized means of religious instruction. In most cases, however, it results in actual extension of time devoted to the work. It encourages and in most instances requires that a certain amount of time be spent in the preparation of lessons, and this, of course, results in an extension of time. On the whole,

however, the various plans in use for giving credit are unsatisfactory. A more detailed discussion of this will be made later.

It is clear that there is a widespread movement to secure adequate time for religious education. There is lack of uniformity concerning how much time should be devoted to it, but there is general agreement that considerable extension should be secured. It is the judgment of the writer that no plan is adequate which does not contemplate the use of time both on Sundays and week days. This will insure sufficient amount of time and will also make possible the carrying out successfully of the twofold program already discussed.

Minimum time required.—Three and one half hours per week is suggested as a tentative schedule. It is probably true that no one is competent to say with any degree of certainty how much time is needed for adequate religious instruction. This will have to be determined by experience, and in the meantime we shall have to make experiments. A few such experiments are now being carried on and we are able to reach certain tentative conclusions as a result. In most cases these contemplate the use of from three to three and one half hours per week, and it is suggested that we regard the latter as a minimum time to be devoted to religious instruction. This contemplates that the time should be distributed between Sunday and week days as follows: One and a half hours on Sunday and two hours on week days. Whether this time should be extended will have to be determined by experience. As pointed out above, some communities are carrying out this schedule with what seems to be a high degree of success. On the basis of this experience more definite conclusions can be reached.

It seems important in this connection to repeat something that has already been said, namely, that there should not be two distinct programs, one for Sunday and one for week days. On the contrary, there should be a single program consisting of two parts, one for Sunday and one for week days. Each church should establish an educational program of this sort regardless of whether it administers the entire program itself or whether the week-day instruction is carried on in community schools, established and maintained by cooperative effort. In either case the week-day instruction will provide the common elements agreed upon by the cooperating churches. The Sunday schools will give instruction in the doctrines, modes of worship, sacraments, church history and polity if such is desired. As pointed out in the preceding paragraph, the nature of this Sunday program is to be determined entirely by each church according to its own wishes. The point made here is that if instruction is to consist of doctrines, modes of worship, and the like, the Sunday school is the proper place for giving this instruction.

PRESENT CURRICULA

This larger program of religious education and extension of time makes necessary some far-reaching changes in curricula. In fact, we shall have three curricula, one for each type of school, namely, week-day school, the Sunday school, and the training school. Each will perform its own functions, not independent of the others, but supplementary to them. This discussion will not include any reference to the training schools, that being reserved for a subsequent chapter.

Present curricula unsatisfactory.—It is a matter

of common knowledge that present curricula are not satisfactory in the following particulars:

1. The amount of material is not adequate.

2. Much of the subject-matter being used is not well adapted to the needs, interests, and capacities of the children.

3. Its organization into units of instruction is not satisfactory.

4. The curricula themselves are loosely organized and do not secure proper gradation of work.

Viewed from any of these standpoints, the instruction being offered in the field of religious education is inferior to that being provided by the public schools. This is not said with the intention of discrediting religious instruction as now being carried on or of underestimating its value. The fact, however, of the inferiority of religious instruction as now carried on might just as well be faced. Nothing is to be gained by ignoring the facts or by attempting to explain them away. There are certain definite, well-defined principles in making curricula of all sorts which have to be observed if fruitful results are expected in any large measure. Religious education is, of course, no exception to this rule.

Specific aims as guides in reconstruction.—The specific aims of instruction must guide in the selection of material. These aims have already been discussed in Chapter III. It was there pointed out that there are certain definite ultimate aims in religious education which are to be attained through the attainments of more immediate aims. It is the latter which furnish the more specific criteria for selecting subject-matter. These more immediate aims are conceived in terms of fruitful knowledge, right attitudes and ideals, compel-

ling motives, right habits of conduct, and useful skills in living.

When the material now used in religious instruction is measured by these standards, much of it is found to be sadly deficient. Other material will have to be substituted for this which more adequately meets the requirements. It should also be said, in this connection, that the extension of the program of religious education necessitates the selection of a large amount of additional material. All material should be selected with extreme care and with the same scientific precision as now obtains in the field of public education.

Sources of subject-matter.—Sources of subject-matter must be adequate to supply the demand of the more comprehensive program. The two general types of subject-matter have already been indicated, the one for use in the week-day schools and the other in the Sunday schools. The former is wholly nonsectarian in character and provides the recognized universal values in the Christian religion. The latter furnishes instruction in the doctrines, modes of worship, sacraments, enterprises, and the like of the various denominations in so far as such instruction may be desired. This twofold program is rather comprehensive in its scope and calls for adequate sources of material.

Two general sources are available—biblical and extra-biblical. One cannot well conceive of a curriculum of religious education that does not include considerable biblical material. The Christian religion is in a very real sense the religion of a Book. This fact cannot be ignored in selecting material for any program of religious instruction. But the principle governing the selection and use of material is not different

as applied to the Bible than it is when applied to any other source. These have already been implied in the discussion of aims in a previous chapter. They may be summarized by saying that no material is worthy of a place which does not yield *fruitful knowledge which results in right atttitudes, ideals, and motives.*

If this standard is applied, it is clear that there is much in the Bible that is not well adapted particularly for the instruction of younger children. It has to do with another time and with people whose conditions and circumstances of life were very different from ours. Another fact should not be lost sight of in this connection. The Bible was not written for children. Much of its terminology is not suited to their needs and capacities. No misunderstanding should arise here. *The use of the Bible is indispensable in any vital program of religious instruction.* But this use, to be most fruitful, must be in accord with sound psychological and pedagogical principles. The application of these principles enhances its value and increases the importance of its use. It is the great source of spiritual values. But these cannot be superimposed upon the child. He must *acquire* these values and the subject-matter must be adapted to his capacity to learn. For this reason much of the material is improved when rewritten in language adapted to his ability to understand and assimilate.

The Christian religion is, however, more than a religion of a Book. It is a religion of life. Many contributions have been made since biblical times to both its life and to its literature which reflects that life. Its music and its art deserve far more consideration than is being accorded them. Their intrinsic values make them worthy of a larger place, and they

magnify the importance and illuminate the spiritual message of the Bible itself. These all furnish important sources of material which should be used in far larger measure than is generally being done at the present time.

Types of material.—The types of material selected should be such as to give vitality and breadth to instruction and activities. Literature, history, biography, geography, art, music, composition, handwork and other expressional activities constitute the more important inclusive subjects. The following is an enumeration of some of the more important types: Old Testament literature, history, and biography; New Testament literature and biography with emphasis on the life and teachings of Jesus. The lives of the apostles, including accounts of their missionary enterprises; biblical and missionary geography; missionary enterprise, home and foreign; nature studies emphasizing the religious factor; music and art, including pictures and drawings; dramatization of biblical and other stories; expressional activities. These types enumerated are merely suggestive of the general character and scope of the material to be used.

Organization of material.—The material must be organized into properly adapted units of instruction. In public education, units of instruction are conceived in terms of subjects, and also a further refinement of units is secured through organizing subject-matter with respect to given units of time. For example, we regard the first year of the child in school, and each succeeding year, as constituting a unit of time. In many schools a half year is regarded as a unit. This is the basis upon which the gradation of pupils takes place. The child completes a unit of work, consisting either of a

half year or a whole year of instruction. He is then promoted to the next higher grade if the work has been satisfactorily done. Both the amount and character of work constituting a unit are determined by the needs, interests, and capacities of the child. An attempt has been made to secure some such organization of the material used in religious instruction, but with only partial success.

The proper organization of subject-matter involves also another problem, namely, the arrangement of the subject-matter constituting a unit. This means the subdivision of large units into as many small units as there are periods of instruction during the year or the half year. These smaller units constitute the lessons studied and recited upon day by day. These should be of proper length and this is to be determined by the amount of time that can be given to recitation and the degree of difficulty of mastery involved. This material in turn must be organized with reference to *teaching and learning points* in the lessons.

Mind of child determining factor.—Throughout this whole process of organization of material *the mind of the child is the determining factor.* The amount of material constituting any one of these larger or smaller units, the degree of its difficulty, the experience of the child in mastering subject-matter, and the *order in which a child naturally learns a thing,* must all be taken into account. This all means that what we call the *psychological* rather than the logical method of organization should be used. *How* the mind of the child learns, as well as what and how much it can learn, must control in the organization of subject-matter.

Importance of permanent and attractive form.—Subject-matter should be put into permanent and at-

tractive form. The present form in which the most of the material of religious instruction is presented is unsatisfactory. The ordinary lesson leaflet is one of the great sources of waste and inefficiency. It is frequently badly printed, the paper used is poor in quality, and its whole appearance is cheap. The illustrations in general are inferior in quality and many of them ill adapted to their intended uses. When this whole situation is contrasted with that of the public school, the practice stands out in a very unfavorable light. The material in religious instruction should be printed in textbook form. These texts should be printed on good paper, in clear type, and the illustrations should be high grade from the artistic standpoint. The books should be well bound and attractive in appearance. They should in every respect measure up to the highest standards attained in the making of public-school texts. "Religious truth should not suffer the indignity of being printed the mechanical inferiors of the patent medicine folder."[1]

Organization of curricula.—The various subjects or units constituting the subject-matter to be taught must be organized into well articulated curricula. This is absolutely essential to any suitable gradation of pupils. Any well-graded school has as its foundation a series of subjects or units arranged in proper sequence in accordance with the developing interests and capacities of children. Well-organized curricula, therefore, means well-graded curricula. The public schools furnish examples which will be very useful in the reconstruction of curricula to be used in religious instruction. Two curricula will be required, one for the week-day

[1] Betts, G. H. The Curriculum of Religious Education. Occasional Papers No. 2, Department of Religious Education, Northwestern University.

school and one for the Sunday school. The problem is somewhat simplified by the fact that a single curriculum for each type of school is all that is required. All the children in each of the grades of these schools will take the same work. No attempt at present, at least, will be made to provide elective subjects as is done in the public schools, particularly for the pupils in the higher elementary grades and the high school.

Proper correlation of curricula.—The two curricula, one for the week-day school and the other for the Sunday school, should be closely correlated. It is not a question of which is the more important of the two. Both are essential in any adequate, well-planned program of religious education. Each will perform its own functions as supplementary to the other. In the very nature of the case, however, the standards for correlation will be determined by the week-day curriculum in the case of the community school. This will provide the common elements of instruction, and its character and extent will have to be determined first in any plan of curriculum-making. The instruction which it provides will be wholly nonsectarian in character, and it will constitute the part of the whole program common to all the cooperating churches in the community. In effect, this means that the curricula of the various Sunday schools of the cooperating churches will have to be reorganized with reference to the character and extent of the week-day curriculum. They may differ much or little among themselves, but they must all be correlated with the instruction and activities provided by the common curriculum.

Influence of enlarged program.—Any enlargement of the program of religious education to the extent of

including week-day instruction, whether community schools are established or not, will call for considerable reorganization of curricula. The mere extension of the work of the Sunday schools will not be sufficient. None of the series of lessons now in use are adequate. If a church elects to extend the work of its school to include week-day instruction, the problem is somewhat simplified. But the task of reorganizing its present curriculum still remains and the necessity for a correlation of Sunday and week-day instruction is not removed. The task is rendered somewhat less difficult but no less important.

Correlation with the public school.—One of the problems confronting the makers of curricula for week-day schools is the correlation of the work with that of the public school. If religious instruction is to become an integral part of the education of the child, proper correlation of the work of the two schools is imperative. It is extremely important in the interests of the work of both schools. If religious instruction is to make more vital the work of the public schools, their program of instruction and activities must be taken fully into account. Two parallel programs cannot be maintained irrespective of each other without injury to the work of both. The problem of correlation belongs to the administrators and teachers of both types of schools. The curricula of the public schools are already well established and those of week-day schools are only in the process of formulation. This places a large measure of responsibility for securing proper correlations upon the administrators and teachers of the latter. Any effective cooperation of public schools and week-day schools is impossible in the absence of proper correlation of work.

Task of reconstruction.—The problem of reconstruction is one of the most important ones in the whole field of religious education. Nothing will be gained by underestimating the magnitude or the difficulty of this problem. The proper extension of the program alone calls for additional material in large amounts. This large body of material for the most part remains to be selected and this in itself is a formidable task. In fact, much of the kind of material needed does not exist in usable form, and will have to be produced. In the meantime selections will have to be made from all available sources and the material organized into curricula. It is entirely clear that the mere expansion of present curricula will utterly fail to meet the needs. Fundamental reconstruction is called for, and this involves much construction along lines not hitherto followed in religious education. This pioneer work requires experimentation, guided by clear religious and educational ideals.

The experience of public school administrators and teachers in reconstructing curricula in response to the demands of a rapidly expanding educational program is available. This experience during the last decade is particularly suggestive. The process of reconstruction is by no means completed. Important readjustments still need to be made, but enough has been accomplished to furnish valuable aid to those who have the responsibility of a similar task in the field of religious education.

This experience has proved conclusively that a program cannot be expanded merely by adding new subjects to the curricula already established. At first the plan was tried and it failed. It resulted in an unbalanced program and led to confusion and cross purposes

in the work of the school. It was seen that a properly conceived curriculum does not consist of an aggregation of more or less unrelated subjects. Some principle of unity must govern, and this was found in the needs, interests, and capacities of the child. It became apparent that a thorough reconstruction was demanded, and this process is still going on. This involves elimination of obsolete material, the addition of new material, certain shifts of emphasis in instruction and a thorough correlation to secure unity in the work. Familiarity with what has been done and is now being done in this respect in the public schools is a valuable asset for those who are attempting to reconstruct curricula in religious education.

CHAPTER V

THE ORGANIZATION OF THE COMMUNITY

In the preceding chapter religious instruction was conceived in terms of a community program in the sense that every child should be given the opportunity to receive adequate religious instruction. Cooperative action is required for carrying out such a program. This cannot be accomplished unless the community is properly organized as an educational agency.

Universal religious instruction is not possible in any community unless two conditions are met: (1) Adequate facilities must be provided, and (2) the interest of the community as a whole must be enlisted and caused to function in such way as to secure a response on the part of parents and children to the largest possible extent. In the beginning of this larger movement in any community, organization is necessary in order to secure leadership and to arouse interest on the part of the people in general. When such leadership is secured and the interest aroused, the continuance of the organization is essential for carrying on the work. It is very important, therefore, that this matter receive due attention.

EDUCATION CONCEIVED IN SOCIAL TERMS

Education can no longer be conceived merely in terms of individual concern or as belonging to any one particular group or groups considered apart from the community as a whole. Secular education bears abundant evidence to these facts. It was once regarded as

being the concern of the individuals or of groups, each acting rather independently of the other. This, however, has all passed and we have come to regard education as a community function. As a result of this we have community organization through which the work of the public schools is carried on.

Religious instruction an integral part of all education.—The home, of course, has a great responsibility for the religious nurture and instruction of the children. The church likewise as a religious institution has a large measure of responsibility. To which of these institutions belongs the larger responsibility is not the question for discussion here. As social institutions each must play an important part in the education of children. Parents and church members, however, are not the only ones concerned in the religious instruction of children. Everybody in the community, regardless of their relations to either home or church, has a share of responsibility. The home and the church are very much concerned about what kind of men and women children are to become. Others are likewise concerned and therefore have responsibility in the matter of an educational program.

If the above conclusions are correct, it cannot be said that religious instruction is not a matter in which the community as a whole is interested any less than it is in civic, moral, vocational, and avocational instruction, all of which are intended to fit the child for useful citizenship. Let it be said here that this point of view in no way relieves the home and the church of their responsibilities and does not take from them the duty of performing any functions which of right belong to them. The whole purpose of this discussion is to make clear that an adequate program of religious in-

struction depends upon the cooperation of all the forces in the community which are interested in the development of childhood and youth into men and women who will serve their day and generation effectively.

If this is accepted the only question remaining is, How can the community be organized in such way as to carry on the work of religious instruction the most successfully? The general answer to this question is found in the kind of program which has been suggested. It was there pointed out that we shall have in effect a threefold program. One part will provide for the training of teachers and other religious and social workers. A second section will provide week-day religious instruction in which the common values of religion are taught and from which all sectarian instruction is eliminated. The third will provide for intelligence concerning the doctrines, sacraments, history, and polity of the various churches. The community as a whole should be vitally interested in carrying out each part of this program. It needs both good churchmen and good citizens.

THE COUNCIL

The particular kind of organization in any community will depend in large measure upon local conditions. Some kind of effective organization which will secure the hearty cooperation of all of the constructive forces of the community is absolutely essential. Organizations of one kind or another for the purpose of carrying out this larger program already exist in a number of communities. In some of these the term "Community Council" is used, and in others the organization is called "Church Council." Either term may be used to designate the community organization.

Two things considered.—(1) The functions which the organization will perform are a determining factor. (2) The size, homogeneity, and other characteristics of the community enter into a determination of the best kind of organization to carry on a community enterprise. One of the more general functions of this Community Council is to promote interest in the enterprise, secure the intelligent functioning of this interest, and give stability to it. The more specific functions will depend for their character and extent upon two things: (1) The needs of the community which this particular organization will seek to supply. (2) The resources for carrying on the work which will be at the command of the organization.

Existing community organizations.—Some examples will be given of the overhead organizations of communities where Community Councils have been formed. The titles of these organizations are not identical, but the general functions are very much the same.

In Evanston, Illinois, a Council of Religious Education was formed in October, 1919. The plan of organization has been changed since that time. It seems desirable, however, to give a brief description of it, since the program was carried on for about a year and a half under this plan. The Council as now organized will receive attention in a subsequent paragraph. A group of citizens who were interested in extending the program of religious education and who felt the need of a more unified plan for carrying on other community enterprises, called a public meeting for the discussion of the whole matter. At this meeting committees were appointed to consider the various phases of the subject and were directed to report

their conclusions at a later general meeting. This was done and resulted in the formulation and adoption of a constitution under which a more unified community program could be carried on. The constitution provided that this Council "shall be composed of one hundred or more leading citizens who are representative of the churches and the major educational, social, political, welfare, and economic interest of the city." The Council was self-perpetuating and membership was constituted by nominations and elections at the annual meetings.

The Council elected the usual officers, president, vice-president, secretary and treasurer, at its annual meetings. These officers were *ex officio* members of the Executive Committee. Six other members were elected as follows: two for a term of one year, two for a term of two years, and two for a term of three years. At each annual meeting it was provided that two members should be elected to serve for a term of three years. The Council also elected the Board of Religious Education consisting of seven members. The constitution contemplated that the Council should provide for a larger program than that of religious instruction. In order to do this certain commissions were provided for, namely: "(1) Finance Commission; (2) A Commission on Americanization; (3) Commission on Interchurch Play and Recreation; (4) A Commission on the relationship of Public, Church, Parochial and Synagogue Schools; and such other commissions as the majority of the Council deem necessary."

Reorganization has recently taken place which limits somewhat the scope of the work and changes the form of organization. It is now called "The Evanston

Church Council of Religious Education," and is constituted as follows: "(1) Pastors of the cooperating churches; (2) Sunday school superintendents of the cooperating churches; (3) Appointed laymen of these churches, one for each three hundred communicants or less, and one additional representative for each three hundred members above the first three hundred in each church, with a limit of three representatives from each; (4) "A fourth class of membership in the Council shall be constituted of people elected by the Executive Committee, not to exceed five in number." The Council elects the usual officers, who perform the customary duties of their respective offices. An Executive Committee consisting of fifteen members is appointed by the Council. This Committee performs its duties through subcommittees as follows: "(1) Committee on Teachers; (2) Committee on Curriculum; (3) Committee on Finance; (4) Committee on Publicity; (5) Committee on Buildings and Equipment."

An organization somewhat similar to the one in Evanston was formed about the same time in the region known as the Calumet District, situated in Lake County, Indiana. The title of the organization is "The Calumet District Council of Religious Education and Social Service." The Council was organized not by a single community, as in the case of Evanston, but by several communities desiring to cooperate in the promotion of religious education and other social interests. Indiana Harbor, East Chicago, Whiting, and Hammond are included and provision is made for other nearby communities to come into the organization if they so desire.

The organization as first constituted provided that all members of the Council should be elected at its

annual meetings, elections being limited to nominations made by the Executive Committee and the participating churches. The former was composed of not less than ten members, four of whom were officers of the Council, and the remainder appointed by the Calumet District Church and Mission Federation. This mode of procedure in selecting Council members has been changed recently. At present the several cooperating churches in each community appoint a specified number of persons to serve as members of the local Board of Religious Education. These boards, four in number, constitute the District Council, which appoints an Executive Committee to perform its administrative functions. Matters of general interest are taken care of by this committee. The local boards have full power in all matters of detail.

A third example of community organization is found at Malden, Massachusetts, in the "Malden Council of Religious Education." This contemplates two types of organization which are very similar. "When a Community Council incorporates under the laws of the State, it will have a Board of Directors, through which it will carry on the work of the corporation, and the Council will create an Executive Committee for the same purpose. This Board is in fact a city Board of Religious Education." The following commissions are provided for: (1) Commission on Community Music, Pageantry and Art; (2) Commission on Surveys; (3) Commission on Week-Day Bible School; (4) Commission on the Relation of Public, Church, Synagogue, and Parochial Schools. It will be seen that the functions of this Council include more than providing and administering a program of religious education.

The smaller and more homogeneous communities will not need to have an organization constituted in such detail. The type of organization required will be suggestive in a general way of the steps to be taken in forming it and some of the details for initiating and carrying out a more extensive program of religious education. Administrative machinery is not, of course, an end in itself, but only a means to an end. It should, therefore, be constituted in such way as to serve a particular community in the most effective manner.

Fundamental characteristics of successful organization.—1. It should be representative of all the constructive social forces of the community. Religious education should be a community enterprise, as has already been pointed out. It becomes such only when it is a matter of community interest and cooperation. Any organization, therefore, that seeks to promote religious education for the community as a whole must be a representative body. The churches will, of course, bear a large share of the responsibility and should have adequate representation. Other organizations, industrial, commercial, philanthropic, and social, being interested in the general welfare of the community and particularly in the matter of education, should assume their due share of responsibility in carrying on a program of religious education. These various organizations will no doubt secure proper representation in any community, but opportunity should also be provided for public-spirited individuals to participate in the community enterprise. One of the functions of this organization is to arouse public interest and secure its functioning in the most effective way. It is not, therefore, desirable to have an organization so restricted in its makeup as to give the appearance of

doing something for the community rather than as serving as an agent through which the community as a whole can carry on its own enterprise. In the smaller communities the Council might well include a large proportion of the people in its membership. In the larger communities the proportional number will have to be much less, but its membership should be thoroughly representative.

2. It is very important that the organization be made permanent. The marvelous growth of the public school in this country is largely due to the fact that the constructive forces of society have a permanent organization through which to function. Until that was accomplished the whole program of public education was on a precarious foundation. Carrying out educational programs must not be subject to the fluctuating interests and abilities of individuals or to groups temporarily organized for promoting educational projects. Permanent success cannot rest merely upon good will or general philanthropic interest. These are necessary assets, but they have to be maintained through permanent organization, and their successful functioning depends upon the stability of such organization. A keen sense of responsibility for the permanent success of educational endeavor must be lodged somewhere in an organization which is as permanent as the desired permanency of the work to be carried on.

3. In order to make this organization permanent, it must itself rest upon permanent organizations in the community. Churches and other organizations already cited furnish examples. It is a matter of great importance that the former in particular shall give whole-hearted support to the community program. The function of the church peculiarly fits it for sup-

porting and successfully functioning through an organization of this kind. It is true that permanence cannot be secured in a day. Churches are not accustomed in many communities to regard religious instruction as a community enterprise or with rare exception to think of it as being carried on by other agencies. The same thing is true of other organizations and individuals whose interest should be enlisted and cooperation secured.

4. Both interest and cooperation must rest finally upon intelligence made to function through a sense of responsibility. At the very outset, therefore, a program should be carefully planned and executed by the leadership in this movement to educate the community concerning the needs of more adequate religious instruction. Foundations should be laid for this program by making a careful survey of the community. This should reveal the number of children not receiving formal religious instruction, the number enrolled in the Sunday schools, the interest of parents in the project, and the available resources for carrying on the work. It is also desirable to gather information from other communities where community projects are in operation.

Agencies at the command of the Council.—Other functions than that of promoting a program of religious education will no doubt be performed by this Community Council, but its chief function will be to promote such a program. In order to do this it may function through agencies already established or through other agencies created, or both. In any case one of the functions of the Council is to secure a more adequate program of religious instruction carried on as a community enterprise from the standpoint (1) of

securing opportunity for universal religious instruction and (2) to enlist the interest and cooperation of all the constructive forces of the community in this enterprise. How these two ends can be accomplished will no doubt depend itself upon two things: (*a*) the extent and character of the program to be carried out and (*b*) the local conditions in the community.

It is clear that instruction will have to be more adequate than is being provided by the Sunday school or than can be provided by that institution. Week-day instruction is a necessity and no program will be adequate that does not make provision for it. The question before us has to do with the most effective agencies at the command of the Council or which may be created for carrying on this work. It is not the purpose to consider here the various types of schools. These will be reserved for later discussion. The point of emphasis here is that the Council should have at its command the most effective agencies which now exist or which may be created for carrying on the enterprise.

The church schools may constitute such agencies in so far as they are able and willing to maintain and carry out a community program of religious instruction. Let it be said here that the writer is not advocating that this Community Council should have any jurisdiction over or control of any form of religious instruction which any church may desire to give to children concerning the doctrines, sacraments, forms of worship, or polity of that church. Our reference here is entirely to instruction in the commonly accepted universal religious values upon which agreement may be secured. This probably means that our discussion is wholly confined to week-day instruction, since it is likely that most churches will desire to provide Sunday

programs which will be differentiated somewhat from those of other churches and from the community program itself. This would mean the extension of the church-school program to include week-day instruction conducted by the various churches under the auspices of the Community Council acting through a body created by itself.

It may be desirable to organize community schools of week-day religious instruction. These would not be church schools, although they might be held in church buildings. They would be community schools not only with respect to carrying out a community program, but also in the sense that no denominational lines of any sort would be drawn in the enrollment of the children. In this case the children would attend the school most convenient without regard to any denominational connections. So far as the writer has information, this is the type of school established in a majority of the communities which are attempting to carry out a community program of week-day instruction. The details of this organization will be discussed later. The type of organization is mentioned here because it is important in the organization of the community that this agency shall be taken into account in working out detailed plans.

ORGANIZATION WITHIN THE COUNCIL

It is necessary to have some responsible body within the Council which shall have direct charge of the work. A Board of Religious Education, by whatever name it may be called, is therefore, essential. The Board should be small, consisting of probably five or seven members. In a general way its functions are very similar to those of a public-school board. Some of

these will be delegated in large measure to its executive officer and to committees composed of its own members or of other citizens engaged in religious and educational work whose assistance is desired. But all of these functions should be regarded as belonging to the Board, and it should be held responsible for their successful performance. It is apparent that a unified program in which all of the community can participate cannot be secured except by the creation and functioning of some such board.

Board of Religious Education.—The selection of members of the Board of Religious Education is a matter of great importance. Upon this body rests the responsibility for formulating and carrying out a program. Inefficiency at this point means disaster to the entire enterprise.

1. *Qualifications of Board members.* A Board of Religious Education should be composed of men and women who are representatives of the religious, educational, and other social interests of the community. They should be vitally interested in promoting the religious life of the community, and it need not be said that they should be persons of unquestioned character. In all cases they should be actively identified with the religious, social, civic, and other substantial organizations of the community.

It is not their function to represent these organizations as such, and they should not be appointed merely for the sake of giving such representation. But it is important that they should be actively identified with these organizations in order that they may bring to bear upon the work of the Board permanent interests necessary to its success.

It will be desirable to provide for representation

from the various churches on this Board, and there is every reason why this should be done. The churches are the institutions upon which chief reliance should be placed for initiating and carrying out a community program of religious education. It is, therefore, necessary that the churches should be fully represented. No person, of course, should be appointed to membership merely for the sake of providing such representation. The only legitimate reason for any appointment is that the particular person in question is qualified to serve the community acceptably.

2. *Functions of the Board.* In addition to the general function of this Board stated above, some of the more specific ones are as follows:

(*a*) To have charge of all of the schools which are carrying out a community program of week-day religious instruction. It is assumed, of course, that each church will maintain its Sunday program rather independently except in so far as it may wish to coordinate its work with that of other Sunday schools or with that of the week-day schools. This Board has no jurisdiction over or control of the work of the Sunday schools, but may act in an advisory capacity, particularly through its executive officer in so far as individual churches may desire.

(*b*) The selection and organization of the curriculum for use in the week-day schools. This is one of the most important functions of the Board, and the task should not be regarded lightly. It is rendered especially difficult by the fact that subject-matter for week-day schools is not abundant and but little of it has been put into permanent form. When a public-school board decides what it desires to have taught in the schools, little remains but to select the most suitable

textbooks available and choose appropriate supplementary material which is available in permanent form. This is a very important task, but not nearly so difficult as it would be if the material were fragmentary, had to be selected from numerous sources and organized for teaching purposes, as is the case with the subject-matter of religious instruction. It is entirely probable that this task connected with curriculum-making will be delegated in large measure to its executive officer and a committee composed of its own number or others in the community qualified for such work. This is a wise procedure, but in no way relieves the Board of its responsibility to the community in providing a curriculum having equal educational value with the work being done in the best public schools.

(*c*) The selection of teachers. This constitutes a vital problem and at present a difficult one because of the limited supply of teachers who are adequately qualified for this work. Teachers should be selected with extreme care, and if choice has to be made between limiting the work of week-day instruction or accepting teachers who are not qualified, the former course should be decided upon. This function like that of providing a suitable curriculum would be performed largely through the executive officer of the Board. But here, again, this does not relieve the Board in any way of its responsibility to the community. Qualifications of teachers will be discussed later.

(*d*) Training and supervision of teachers. The Board through its executive officer should exercise careful supervision over the work of its teachers. It is essential, of course, that religious values, for which the subject-matter is intended, should be realized to the fullest possible extent and this can be accomplished

only by adequate supervision. In these community schools careful supervision is also required to prevent the entrance of any sectarian bias into the instruction given. In a matter so vitally personal as religion there will be some teachers who will have a tendency, without intending it, to give certain interpretations which are sectarian in character. These teachers need careful oversight and guidance in order to avoid any such interpretations. Supervision is also required if viewed from the pedagogical side. The selection and use of methods and devices requires the oversight of a competent person.

Responsibility for the training of teachers should also rest with the Board of Religious Education. We have conceived such training to be an integral part of the community program and for a Board to undertake to administer schools without also controlling the means of teacher training would be an anomaly.

(*e*) Providing and administering a budget. The budget will be discussed later in some detail. The matter is of such importance as to call for more adequate treatment than can be given to it in this connection. The point of emphasis here is that securing and administering funds are necessary functions of the Board. Without direct responsibility for securing the budget and full power in its distribution, the Board will be greatly handicapped in its work. It may well delegate matters of detail to committees composed of its own members or composed in part or wholly of persons outside its own membership. The responsibility for securing adequate funds, however, and full power for distributing them should rest with this body. The experience of some communities in which this responsibility has been delegated to other agencies by the Coun-

cil seems to make it clear that the position taken above is correct. It will be pointed out later that one of the most difficult problems, if not, in fact, the most difficult at present in properly maintaining community schools is the matter of financing the enterprise. To give this important function to any other body than the one responsible for conducting the schools will prove a mistake.

(*f*) Providing buildings and equipment. As pointed out in a previous discussion, with rare exceptions no buildings as yet have been erected for use in the week-day instruction. This means that, temporarily at least, other buildings will have to be secured for carrying on the work, and when secured will have to be properly equipped. The responsibility for securing suitable buildings and adequate equipment belongs to the Board. Divided responsibility here, as in the case of providing and administering a budget, is likely to prove disastrous. The Board will no doubt need to rely upon expert advice of its executive officer or some other qualified person, but the Board itself is responsible to the community.

(*g*) Coordination of week-day instruction with that of the Sunday school. It was pointed out in a previous discussion that a program of week-day instruction should rightly constitute a part of a larger program of religious instruction in the community. If this is to be realized, it is necessary to provide for proper coordination of the work of week-day schools and that of the Sunday schools. This does not mean that a Community Board should exercise control over the Sunday schools in the various churches or that the church officials, as such, should exercise any control over the work of the week-day schools.

It does mean, however, that both the Board and the officials of the churches should fully realize that the success of both types of schools depends in large measure upon mutual understanding and intelligent cooperation in carrying out the larger program. A committee should, therefore, be composed of representatives of the Board and of the Sunday schools to work out coordinated programs to the best advantage. As pointed out in another connection, the Board can also render valuable assistance to the Sunday schools by offering its services in an advisory capacity in the attempt to make necessary adjustments in the larger interests of the whole program of religious instruction. This service will be rendered largely through its executive officer whose training and experience will make his assistance particularly valuable.

(*h*) The coordination of the work of the week-day schools and that of the public schools. There should be no conflicting interests between these two types of schools. They have a common purpose, namely, that of providing opportunity for the highest possible development of childhood and youth from the standpoint of personal characteristics and that of disposition and ability to serve society. This purpose calls for such coordination of effort that each may make its fullest possible contribution.

The public school is already established, and no one who has its interests at heart would wish to interfere in any way with the successful performance of its task. Its program is already formulated and is fully occupying the time of the child during school hours. If religious instruction is to become a vital factor in the education of the child, sufficient time will have to be secured for giving such instruction. This means that

some time will have to be taken out of the public-school program for this purpose or that instruction will have to be given outside of school hours. That the former is desirable, and, indeed, quite necessary, seems entirely obvious.

In any event, the public-school program has to be taken fully into account, in setting up a program of week-day religious instruction. Public-school officials are naturally hesitant in changing their programs or in making other adjustments to meet the requirements of week-day schools. Pressure is being brought to bear upon them from various sources to allow time for this or that or the other thing in the name of education, recreation, and what not. The obligation, therefore, rests upon the Board of Religious Education to present their program to public-school officials in such way as to command their attention and to commend it to their favorable consideration.

This function of the Board is a matter of great importance. The obligation rests heavily upon the Board of Religious Education to secure the cooperation of public school officials in this community enterprise. The experience of the writer in several communities justifies the belief that they are vitally interested in the matter of religious education. They have manifested a most friendly spirit toward the work of the week-day schools and have shown every disposition to make adjustments so far as conditions permit.

There may be communities in which this is not the case, but on the whole we think that public-school officials will be found friendly to the movement. They have their obligations to discharge, both to the children and to the community, and should not be expected to violate these obligations. If public-school officials be-

lieve that religious instruction has equal or superior value to some of the secular work being done and that it will be properly organized and supervised, it is very likely that little opposition will be encountered. It is the task of the Board of Religious Education to secure proper cooperation, and its success in this particular will be an important factor in the final success of the whole movement.

Executive officer of the Board.—In order to perform its function successfully the Board should employ a trained executive officer. The usual title is "Director of Religious Education." In some cases the officer is called executive secretary. His qualifications and functions are discussed in this relation because he should be regarded as an integral part of the community organization.

The need of the services of such an officer is entirely obvious. The members of the Board will not have the time to devote to the details of the work, and they will also, probably, lack the necessary training and experience in educational matters required for the successful administration and supervision of schools. Knowledge concerning educational matters, vital interest in religion, and business experience are necessary assets. They do not, however, take the place of training and experience in the organization, administration, and supervision of schools. Public-school officials have come to realize this and now perform some of their most important functions largely through a trained executive. Religious education, no less than public education, requires a type of service which can be rendered successfully only by a person whose training and experience fits him for it. In many communities this officer would probably devote part time

to teaching, and in such cases, ample time should be reserved for the administrative work.

1. The executive should possess the requisite personal and professional qualifications. The position is that of an educational expert, as in the case of teachers, and a sudden increase of demand for leadership in the field of religious education makes it difficult in many communities to secure the training and experience desired. This, however, does not obviate the necessity of competent leadership, and little success can be hoped for in its absence. The following minimum qualifications are essential:

(1) No person should be selected for this responsible position who does not possess a vital religious life and character. This requirement is so self-evident that no comment is necessary.

(2) From the standpoint of academic and professional preparation and experience, it is highly important that directors should possess qualifications equal to those of well-trained public school administrators. In addition, preparation for and experience in religious education work are extremely desirable. Some experience in public-school work is a valuable asset. The educational problems involved in conducting week-day schools are similar to those of public schools. Further than this in working out necessary coordinations with public schools an intimate knowledge of the programs and schedules of these schools serves a valuable purpose.

2. The director of religious education should sustain to his Board relations similar to those of public-school superintendents to Boards of Education.

(1) He is the executive officer of the Board and carries out its policies.

(2) He acts in the capacity of expert advisor to the Board in all matter pertaining to educational policies. It should rely upon him in this capacity in the following particulars:

(*a*) Recommendation of teachers to be selected by the Board. The importance of this function has already been discussed and it is very clear that expert judgment is required. He will be able to judge of personal and professional qualifications much better than those who have not been especially trained for this work.

(*b*) As pointed out in another connection, he will render the expert service necessary in the selection of subject-matter and the organization of curriculum. This work should be done in cooperation with a committee of the Board or a committee composed of persons outside of its membership chosen because of their qualifications.

(*c*) The supervision of the work of the schools should be delegated to him. This work should have his personal attention and he should be relieved of other duties—teaching, clerical, and other details—sufficiently to allow ample time for careful, systematic supervision.

(*d*) Closely connected with the work of supervision is that of training teachers in service. This may be done through the training school by holding teachers' meeting and in other ways. In any case, one of the great needs of religious education at the present time is the better training of teachers in service, and the directors should be responsible for this work.

(*e*) In the task of coordinating the work of week-day schools with that of the Sunday schools and public schools, the duties of the director are important. He

not only sustains vital relations to these schools but also to the community in securing and maintaining public interest and cooperation.

In small communities where only one or two teachers are employed, the problem of administration and supervision is much simplified. If, however, these teachers are not well trained and lack teaching experience, they will need assistance in carrying on their work. In such cases it might be possible to secure some oversight by the superintendent of public schools or by an experienced teacher. Religious instruction given by a teacher lacking training or experience, or both, without some supervision is a precarious experiment. Adequate supervision of the work of the community schools is a matter of public concern and should, therefore, be taken fully into account in any adequate discussion of community organization.

ORGANIZED FINANCIAL SUPPORT

One of the functions of the Board of Religious Education is to administer the budget. This would be a far more simple matter than it is if funds could be secured through taxation or from the income of permanent funds, as is the case of public schools. Neither of these sources, however, is available, and the task of securing adequate financial support is a difficult one.

Sources of funds.—Two things have to be taken into account: (1) the securing of adequate funds for initiating and carrying on the work in its initial stages; and (2) to secure permanent sources of support. Both of these require the hearty cooperation of the community, and this can be secured only by a carefully planned organization of its forces. Since the community school is a cooperative enterprise, the com-

munity should be regarded as a unit in financing it. It is desirable, further, to make an analysis of this unit to ascertain methods of approach in making the appeal for financial support.

This will result in a general classification of sources of funds into organizations and individuals. The churches are represented in the former. Each cooperating church should be asked to assume its rightful portion of the entire budget. If a church cooperates to the extent of regarding the week-day work as a part of its own program for providing adequate religious instruction for its constituency, the assumption of the church that it has its share of responsibility for the community budget is entirely legitimate.

Other organizations, social, philanthropic, and industrial, make up another source of financial support. The extent of support afforded by these organizations will vary in different communities. In some their contributions will be practically *nil,* either because of the lack of such organizations or because of the failure of the leadership in them to cooperate in the community enterprise. In other communities such organizations may be depended upon to lend valuable financial assistance. A worth-while program, if properly presented, will make a successful appeal to their sense of community responsibility.

Individual contributions may well be relied upon as one of the sources of financial support. It is possible that all individuals who are both able and willing to support such a program will not hold membership in the organizations to which appeal is made. Others who do give financial aid through some organization will desire to make personal contribution to the community enterprise. Some parents whose children are

receiving instruction will desire to do this as shown by the experience of the communities now carrying on the work. These communities have also found that others who have no children enrolled in the schools are willing to contribute as individuals. These considerations should be taken into account in organizing the community for financial support.

The problem is far more difficult than merely that of securing funds for immediate use. If a community program of religious instruction is to be made permanent, it must have permanent source of funds. Any plan, therefore, of organization should take this fact fully into account. Precarious financial foundations result in continual worry and embarrassment to those who are directly responsible for the enterprise. Added to this is a spirit of uncertainty pervading the community which interferes with permanent plans. What has been said concerning the characteristics of community organization applies in full force in this connection.

Financial "drives" unsatisfactory.—This means of raising funds may be advantageous for enterprises which are more or less temporary. It is being found more and more difficult, however, to make successful appeal for funds in this way. The "drive" always requires for its success considerable emotional background. If this does not already exist, to produce it calls for expenditure of time and energy which should be devoted to the main purpose. Education of any sort is a permanent enterprise and cannot depend upon a doubtful recurrence of a proper emotional attitude for its financial support. The problem in any case is not one of a few people in a community assuming the responsibility of inducing the many to give financial

support. The securing of funds is not a solicitor's job. It is, rather, a task of financial organization which will secure the permanent support of the community.

Permanent sources of funds.—The need of permanent sources of funds is one reason why stable organizations already established are more dependable than individuals or groups of individuals organized specifically to provide financial support. A finance committee appointed by the Council to aid the Board in securing funds may be desirable. But it cannot in and of itself constitute an organized source of permanent financial support. Its chief function should be to secure financial cooperation of churches and other stable organizations in the community. This does not mean that individuals should not be solicited and that parents should not be given opportunity to contribute to the education of their children. But it does mean that it is not the chief function of this committee, or the Board itself, to take up an annual collection from those who contribute with more or less reluctance.

Support of cooperating churches.—Every cooperating church should make its support permanent by including the amount of its contribution in its budget. This is not only important from the financial standpoint but also from that of securing the interest and cooperation of the entire membership of the church. If a church assumes responsibility for a community program of religious education to the extent of providing for continuous financial support, it will also give support in other ways equally important. The schools will be supported by enrollment of pupils, regular and punctual attendance, sustained interest in the work, and intelligent cooperation in the details of carrying out the program. Without the hearty support and cooperation

of the churches in a permanent way, a community program cannot succeed permanently. Permanence will be secured if the churches incorporate adequate financial support in their respective budgets.

This is also a matter of distinct advantage to the churches themselves. It constitutes a recognition that religious instruction is one of their important functions and is evidence that they have seriously assumed responsibility for its performance. The teaching ministry is thus assigned its rightful place along with the preaching ministry. The influence of the respective churches as instruments of social service becomes greatly extended and the confidence of the community correspondingly increased in the sincerity and effectiveness of their ministry.

Other sources of permanent support.—Religious education is primarily the function of the home and the church in the sense that it must be provided directly or indirectly by these institutions. This does not mean, however, that the responsibility for financial support rests solely upon these institutions. Education in general is a community enterprise. Religious education is no exception to this principle. The community as a whole is concerned with the question whether its children and youth are receiving adequate religious instruction as an integral part of their education. The reason for this is that whether they receive such instruction determines to a very large extent the kind of citizens they will become. Other organizations in the community therefore, even if they perform no specific educational function, sustain relations of responsibility to its children and youth.

Industrial, civic, and social organizations thus constitute permanent sources of support. Appeal should

be made to their leadership on a basis of community interest and welfare. It is not a question of mere philanthropic interest but of civic responsibility. In the very nature of things the burden must rest heavily upon the churches because of the function to teach religion. But in discharging this function in the interests of the whole community they are entitled to the hearty support of all of its organized life. A worthwhile educational program which promises permanency and insures service to the community will make successful appeal.

CHAPTER VI

COMMUNITY WEEK-DAY SCHOOLS

It is obvious that much more time is required for religious instruction than is available through the Sunday school. This means that week-day instruction will have to become a part of the whole program if we are to meet in any adequate way the demands for an extension of the work. The nature and extent of the program, and the conditions under which it must operate will determine the kind of organization needed. Neither the program nor the organization intended to carry it out can be successfully superimposed upon a community regardless of the needs of that particular community. The community organization discussed in the preceding chapter will be suggestive in a general way of the machinery necessary for organizing and maintaining community schools of week-day instruction. It seems clear that the minimum organization should consist of a Board of Religious Education, by whatever name it may be called, and its executive officer. These are of primary importance because of their functions. What should lie back of these by way of community organization will depend upon local conditions.

EXTENDING THE INFLUENCE OF EDUCATION

The extension of education as a means of preparing for life is a matter of common knowledge. We educate for both work and play. Different types of education such as civic, moral, vocational, and avoca-

tional are recognized and provided for. The recent emphasis being placed upon religious instruction is in harmony with the whole movement to extend the influence of education.

An educational movement.—The extension of a program of religious instruction is a religious movement of great significance. But it is more than this. It is one of the most significant educational movements since the educational revival of the second quarter of the nineteenth century. The movement is, therefore, of great interest not only to the church but to society itself. The complete separation of the church and the state has resulted in a separation of religion and education so far as the public schools are concerned. An attempt has been under way for some time to get religion back into education. This cannot be done best by introducing religious instruction into the public school, if, indeed, it can be done in that way at all. At least it will not be done in that way at present. The most the public schools can do is to recognize the educational value of religious instruction provided by some other agency and give credit for the work done.

Correlating work of home and school.—Public school officials have always recognized the necessity of correlating the work of the school with that of the home. Not until recently, however, have they been able to work out a plan whereby effective cooperation can be secured. A beginning at least of successful cooperation of work has been made by recognizing the educational value of certain types of home work and allowing credit therefor. More recently this practice is being extended to include community agencies other than the home. Credit for scout work

and various other activities, including certain industrial types, is being allowed.

Recognition of outside activities.—The practice of recognizing the educational value of instruction given and activities carried on outside the school is now well established. It is pedagogically sound provided the instruction and activities are properly conceived and adequately supervised. It means, in effect, a practical recognition of the fact that there should be a coordination of the work of all the agencies in the community which have to do with the education of children and youth. The church is, of course, one of these agencies. Giving credit for religious instruction provided by the church is, therefore, in full accord with the principle. Whether the work is done in the Sunday school or the week-day school, is not important in this connection. Neither is it important whether the week-day schools be maintained separately by the several churches or as community schools through cooperative effort. The important thing is that the instruction offered shall be worthy of credit on the basis of its educational value. The principle as it is actually being worked out in practice will receive attention in the next section.

CREDIT FOR BIBLE STUDY

A movement to encourage Bible study has been in progress for a number of years.[1] It had its rise in the conviction on the part of public-school officials and other citizens that, since religious instruction has been entirely eliminated from our public school program, something should be done to give proper recognition to the educational value of a study of the Bible. Viewing this matter from the standpoint of the public schools,

[1] Wood, C. A., *School and College Credit for Outside Bible Study*, chapters i, ii.

as has already been pointed out, it is only part of a larger movement to give school credit for work done outside of the school. For example, in Poughkeepsie, New York, credit for a long list of home duties is allowed in the elementary schools. Topeka and Salina, Kansas, each allow a total of three credits toward graduation from their high schools for work done outside. In Wyoming, credit is given for industrial work and manual training done outside of school hours. At Westbrook, Maine, students in the high school may spend one half day each week doing work in the local mills for which they receive credit. Johnson City, Kansas; Webb City, Missouri; Rockford, Illinois; Grand Rapids, Michigan; and Birmingham, Alabama, are a few of the many towns and cities throughout the country which allow credit for instruction in music received outside the school. These few examples are cited out of a very large number which might be given to show that there is a widespread practice which has been growing rapidly in recent years to allow school credit for various types of work done outside. It will thus be seen that credit for Bible study is a part of this larger movement.

Points of similarity in plans.—Various plans are in vogue for giving credit to high school students for Bible study. These plans differ somewhat in detail, but are practically identical in the following particulars:

1. The school authorities recognize the cultural value of Bible study. It is rather interesting to note that emphasis is placed on the literary and historical values of the Bible. No attempt is made to secure religious interpretations of any sort. The various plans for testing results show clearly that this is the case.

2. In cooperation with the officials of the Sunday schools or other religious organizations, syllabi are prepared which supply a list of topics in general outline. In many cases, however, such syllabi are not prepared, and credit is given for completion of any approved course of Bible study such as the Uniform or Graded Series of International Lessons. In Lewiston, Idaho, the Senior Graded Series is prescribed for junior high-school students and the Constructive Series, or its equivalent, for the students in the senior high school. At Tacoma, Washington, a special course has been prepared by the local ministerial alliance.

3. The interpretation of the Bible is left to the church, or in case the work is done by the individual without formal instruction the interpretation is left to him.

4. The students are required by formal examination, or, in some other way, to satisfy the school authorities that the work has been satisfactorily done. There is obviously no uniformity in plan of administering credit.

5. The credit toward graduation is allowed ranging in amount from one fifth to one unit. In some cases credit is allowed only for work done in the last two years of high school. In others no specification is made concerning the matter.

Several plans in use for giving credit for Bible study.—No attempt will be made here to discuss the matter of credit in detail. The North Dakota plan was inaugurated at a meeting of the State Educational Association in November, 1911. A committee was appointed at this meeting to perfect a plan for giving credit in the high schools of the State for Bible study and to prepare a syllabus. The report of this commit-

tee was approved the following year both by the Annual Conference of High School Principals and City Superintendents, and by the State High School Board of North Dakota.[1]

Fundamental principles.—Two fundamental principles were laid down in this report which governed in the preparation of the syllabus.

1. The justification for credit for Bible study so far as the schools are concerned is found in the great value of a knowledge of its history and literature as broadly cultural subjects.

2. Sectarian interpretation, or anything suggesting it must be avoided. Accordingly, no textbook except the Bible itself shall be prescribed.

The syllabus, briefly stated, is as follows:

(1) Studies in Old Testament geography.

(2) The great Old Testament narratives.

(3) A brief outline of Hebrew history. In this connection a Bible dictionary of Hebrew history may be consulted for dates.

(4) The list of the Old Testament books for memorizing.

(5) Memory passages from which the student is to select five to be learned.

(6) Studies in the life of Christ. The reading required includes the entire book of Luke, and certain passages from the other Gospels.

(7) Studies in the history of the early church. This requires the reading of the book of Acts, including maps, and the missionary journeys of Paul.

(8) The list of the books of the New Testament for memorizing.

[1]Wood, C. A., *School and College Credit for Outside Bible Study*, chapter v.

(9) Selected memory passages from the New Testament.

PLAN OF ADMINISTRATION[1]

The work is pursued entirely outside of school hours and is carried on privately or in special outside classes, usually in connection with Sunday schools or young people's societies. The teachers or the students themselves, if they carry on the work privately, are at liberty, of course, to include in their study much more than the syllabus required, but the examinations do not take into account anything except the work as outlined in the syllabus. The State High School Board conducts these examinations at the same time as the regular State high school examinations. A total of one-half unit credit is allowed.

The Colorado plan.—The Colorado plan had its beginning in the State Teachers' College in 1910. It had its origin in what is known as the Greeley plan which is simply a system of cooperation between the churches of Greeley and Teachers' College. In 1912 the Colorado Sunday School Association brought this plan to the attention of the Educational Council of the State Teachers' Association. The Council passed a resolution calling for the appointment of a committee consisting of six members, three from the State Teachers' Association and three from the High School Department of the Sunday School Association, to work out a course of study. In November, 1913, this committee made its report. The plan provides for a four years' course of Bible study for high-school students. The instruction is to be given by the respective churches under the direction of qualified teachers. It is contem-

[1]Wood, C. A., *School and College Credit for Outside Bible Study*, chapter v.

plated that this instruction shall be given in the Sunday schools. Forty recitations of forty-five minutes each are required each year, and the work is to extend over a period of four years. A total of one credit is allowed and fractional credits may be allowed on the same basis. The character of the examination and the plan for giving it, and the passing grades are all determined by the officials of the local high school.

Bible study in high schools.—A number of other plans adopted for entire States, and very similar to these two, are in vogue. State Teachers' Associations and State Sunday School Associations in many of the States, have worked out cooperative plans whereby credit may be allowed under certain conditions very similar to the two States referred to above for Bible study carried on by high-school students. In some of these, State Boards of Education have also cooperated in devising and putting the plans into execution.

In a large number of towns and cities, credit is allowed by the high schools for Bible study. In Des Moines, Iowa, a plan was inaugurated in 1915 in each of the three high schools of the city. Students may elect Bible study for one hour a week. Instruction is given in the school buildings by high-school teachers, assigned for the purpose, who serve without compensation. The classes recite after school hours and the period of instruction is fifty minutes.

In Topeka, Kansas, under a general ruling made by the Board of Education in 1914, credit toward graduation from the high school to the amount of three units may be allowed for creditable work done outside the school. It is provided, however, that not more than two units shall be granted in any one subject. Since that date a practical plan has been

worked out whereby a student may receive two units for work done in Bible study under certain stated conditions.[1] The work may be taken either in the Topeka Training School for Sunday School Workers, with an approved Sunday-school teacher, or, under the direction of one of the Christian Associations. This requirement, however, is not absolute, credit being allowed for work done under other direction; but it must be approved by the school authorities. Examinations are conducted, when work is completed, by "a competent disinterested student of the Bible." Several schools in Michigan have adopted the North Dakota plan, among which is Grand Rapids. Pawnee, Nebraska, high school gives credit for work done in the International Sunday School lessons with supplementary lessons from the Bible.

These examples are sufficient to indicate the widespread practice of giving high-school credit for Bible study done outside of school. It will be observed that the instruction is confined entirely to the Bible, and there is little uniformity even in the general outlines of the work. The emphasis, so far as the public schools is concerned, is entirely upon the literary and historical values. Very little supervision of the work is attempted on the part of the public schools, and the examinations are almost the sole test of the efficiency of the work done.

This movement to secure recognition of the educative value of the Bible should not be underestimated. It is a very significant step in the direction of calling attention to the neglect of the Bible in our present program of education. Its limitations, however, are entirely obvious. An adequate program of religious

[1] Wood, C. A., *School and College Credit for Outside Bible Study*, pp. 103-108.

instruction cannot be based solely upon the literary and historical values of the Bible, nor even upon the Bible itself. The plan is further limited because confined to high-school students. No plan of religious instruction is adequate which does not parallel at every point the work of the public schools. It is also clear that more adequate organization, administration and supervision of work than contemplated by any of the plans now in vogue is absolutely necessary.

ORGANIZATION OF WEEK-DAY SCHOOLS[1]

The organization of week-day schools of religious instruction is an absolute necessity. Whether these shall be organized and maintained as a community enterprise or by the individual churches is a question which will have to be answered by each community for itself. The church school is discussed in the following chapter. The present discussion deals entirely with the community school.[2]

It should need no argument to establish the fact that successful week-day instruction is not possible without properly organized schools conducted in the same manner as other well-organized educational institutions. There is nothing connected with the aims, means, or methods of religious instruction which warrants the expectation that it will be successful under less favorable conditions than instruction of any other kind. Institutions or organizations which at best are only quasi-educational in character cannot carry this work on successfully. Week-day instruction cannot be made

[1]For detailed discussion compare Cope, H. F., *The Week-Day Church School;* and Squires, W. A., *The Week-Day Church School.*

[2]Stout, John E., *Week- Day Religious Instruction Under Community Auspices. Occasional Papers, No. 3,* Department of Religious Education, Northwestern University.

merely an additional function through expansion of a social program. It must be carried on in a school organized for the sole purpose of educating children and youth and conducted solely with this end in view.

Factors involved in organization.—Several factors determine the kind of organization. The details in the organization of community schools will have to be determined by local conditions. Several communities have already organized such schools, and these will furnish valuable suggestions. But each community must be governed in large measure by the conditions with which it has to deal. It should, therefore, secure the services of a competent person to make a careful survey to obtain full and accurate information upon which to proceed. This information when collected should be interpreted with respect to the following points:

The number of children who will probably enroll in the schools. These should be classified as to age and present enrollment in the public schools. This will give a basis for determining the number of grades to be maintained, and the number and size of the classes to be maintained. The number of teachers to be employed, the number of classrooms and the amount and character of equipment required will have to be determined by the needs.

Available resources.—The resources which are available or which can be made available to organize and maintain the schools must be taken into account. Included among the resources, actual and potential, is the attitude of the churches toward the project in general and their ability and willingness to cooperate in the enterprise. No program of any considerable extent can be carried out without their hearty support

and cooperation. The interest of the community expressed through other institutions and organizations should be carefully ascertained. The attitude of public school officials is a matter of great importance.

The sources of funds and the amount that can be depended upon permanently should be determined as definitely as possible. Buildings which are available or can be made available is another important question. Finally the available persons in the community who are both competent and willing to assist in organizing and maintaining the schools should be ascertained. Outside assistance will in most cases have to be relied upon more or less, but the community itself should be thoroughly canvassed. Much of this information will no doubt have been secured in perfecting the community organization already discussed. It will need to be interpreted, however, with special reference to organizing and maintaining week-day schools.

Time schedules.—Time schedules are determined by several factors. As pointed out in another connection, community schools usually provide opportunity for each child to receive two hours of instruction per week. This does not mean, of course, that the schools are in operation only two hours a week. The schedules of classes should be so arranged as to distribute the instruction over four or five days a week and during as many hours per day as possible. This is necessary in order to provide instruction for the largest possible number of pupils with the employment of a minimum number of teachers. Unless part-time teachers can be secured, which is done in some communities, a large part of the school day must be available for work.

It should be said in this connection that the matter of the amount of time per week and the distribution of

that time are still open questions. In most cases where week-day instruction is being carried on, two sixty-minute periods are being used for each child. It is very likely that this was first inaugurated because of administrative convenience and not because of any pedagogical considerations. It is not at all improbable that this arrangement is only a temporary expedient, and that some other time schedule will be found by experience to be more desirable. One thing favorable to the present plan is that in communities where it is being used it is found acceptable and satisfactory work is being done.

In making out a schedule for week-day religious instruction the first thing that needs to be taken into account is the program of the public schools. With some variations, the daily public-school program is from 9 A. M. to 3:30 or 4 P. M. for five days per week. Unless some adjustment is made, the only time available for religious instruction is before nine or after three-thirty or four o'clock. This means that the child must secure his instruction outside of and in addition to his full public-school program. Such is the usual practice at the present time in the few communities carrying on week-day instruction. That is to say, the children receiving religious instruction are doing the work in addition to their regular public-school program, using time wholly outside of public-school hours. There are some exceptions to this general rule which will be noted later.

Religious instruction in addition to public school program.—Requiring children to receive religious instruction as work wholly additional to their public-school program is not desirable for two reasons:

1. Under these conditions it is not put on a par from

the standpoint of its importance, with other school work. Parents and pupils are very apt to regard it as an appendage to, rather than an integral part of education. It seems clear that it will be difficult to build up a vital and permanent program on such a basis. One of the important things involved in education of any kind is the attitude which parents and pupils have toward the work.

2. If week-day instruction is to become an important factor in the education of children, the extent and character of the program will become burdensome if it is made additional to the work which they are already doing in the public schools. This will finally result in overloading the child with work or in the neglect of either his public-school work or that of religious instruction. In all probability it will be the latter that will be neglected, since, in the very nature of things, less pressure can be brought to bear upon him concerning it. The public-school work must be done, and failure to do it means failure in promotion. No such results will follow the failure of the pupil to do the work in religious education.

In view of the above considerations, it is extremely important that some adjustment be made with public-school officials which will secure time out of their regular school program which may be devoted to religious instruction. In harmony with the practice now prevailing in a majority of week-day schools, the amount of time required is two hours per week. A notable example of such an arrangement is found at Gary, Indiana, and further reference to this experiment will be made later.

Definite formulation of week-day program.—A program should be carefully formulated in accord-

ance with its purpose. The purpose of community week-day instruction as distinguished from that of the church school may be stated broadly as follows: *To provide educational opportunity of such character that the children of all denominations or of none may receive religious instruction that possesses universal religious values.* If this purpose is realized, it is obvious that the program will have to meet the following conditions:

1. It must provide vital religious instruction based upon the recognized universal values in the Christian religion. This is a matter of great importance, not only to society in general, but to the church itself. The great universal values of the Christian religion should be a common possession of all the children and youth of America. The program of the week-day school must, therefore, be of such character as to secure the interest of all whom we desire to reach. The community school is particularly well calculated to do this, provided its program is of the right sort.

2. Instruction in these community schools must be wholly nonsectarian in character. It is obvious that sectarian instruction will defeat the purposes of the school. To provide the universal values in religion upon which all are agreed and to appeal on this basis to all classes of the community regardless of sectarian affiliations, require that all sectarian interpretations be carefully avoided. It is the conviction of the writer that such matters as doctrine, sacraments, modes of worship, and church history and polity have a rightful place in religious instruction. They have no place, however, in a community school. In selecting material, therefore, and in its presentation all sectarian bias should be eliminated with extreme care. Those who do

not believe that religious instruction can be given unless it is cast in a denominational or sectarian mold will not agree with this contention. Those of us, on the other hand, who believe that there are common values in the Christian religion which should become the possession of all children and youth will agree that the community school offers an opportunity for securing these values.

3. Instruction must possess educational value equal to that of any work being done by the public school. This means that material must be selected with regard to the needs, interest, and capacities of children in their various stages of development. It also means that the social value of instruction must be taken fully into account. If we expect that religion shall function in a larger way in the lives of men and women, the education of children in matters of religion must be governed by the situations in which life expresses itself.

ORGANIZATION OF CURRICULA

The principles governing curricula making and some of the more important details connected therewith have already received attention. The only task remaining in this connection is to make application to week-day instruction. This has been partially done in the preceding section. To provide instruction vitally religious, wholly nonsectarian in character, and equal in educational value to that of the public schools indicates the nature of the problem.

Types of subject-matter.—These requirements constitute the criteria for selecting material from the types of subject-matter already suggested. Both biblical and extra-biblical should be used. All such as contain any suggestion of sectarian interpretation will have

to be rejected. It also seems clear that but little of the organized subject-matter now in use in Sunday schools, even if free from denominational bias, can be used for week-day instruction. A discussion of the various "lessons" and "series" will be found in the chapter immediately following. If the conclusions reached are correct, these, taken as series, will have to be rejected. It should be said, however, that much valuable material is found in some of the series of texts, and this might well be selected for use. The lessons, in some cases, are too long and require shortening. In some cases, too, sectarian allusions, even if they do not amount to sectarian interpretations, require the rejection of these lessons or elimination of objectionable matter.

The subject-matter used in some of the early schools was in the form of printed leaflets. In others the material used was selected from various sources and put into the hands of the pupils in mimeograph form. The material, whether printed or mimeographed, was bound by the use of cover papers. Some such device was necessary in the absence of suitable texts, and is still in use wholly or in part in a number of week-day schools. This practice is, no doubt, only temporary, awaiting the completion of suitable textbooks.

The need of textbooks.—The making of curricula for use in week-day schools is only in the beginning. The pioneer efforts referred to above are to be commended and will furnish valuable experience to others who take up the task. Textbooks are needed which are designed especially for week-day schools. Some texts are already in process of making and will be available soon. They will then have to be tested by actual experience in their use before intelligent judgment can

be passed upon them. It will no doubt be considerable time before enough suitable texts will be produced to meet the needs of all the various grades in the schools. In the meantime selections of subject-matter will have to be made from the various available sources and put into form for temporary use.

GRADATION OF PUPILS

The general topic is discussed somewhat at length in a subsequent chapter. Nothing more will be attempted here than to indicate the general practice prevailing in the few communities where week-day schools are already established.

The general practice is to group the pupils as follows: Grades 1 and 2 of the public schools constitute Group I; Grades 3 and 4, Group II; Grades 5 and 6, Group III; Grades 7 and 8, Group IV. If instruction is provided for high-school pupils, Grades 9 and 10 constitute Group V and Grades 11 and 12, Group VI. This means that there are four groups or grades instead of eight for the elementary school and two groups or grades instead of four for the high school. This plan of grading in the week-day school is due to practical rather than to pedagogical considerations. It was first inaugurated no doubt because of the fact that but a small number of the public-school pupils of any one grade were enrolled in the week-day schools. This made it necessary to put two grades together in order to secure a sufficient number to make a group sufficiently large for successful class work. This plan is more economical in that it requires less room space and fewer teachers. It is also probable that the departmental plan still prevailing in many Sunday schools had some influence in the matter.

Practical considerations have to be taken into account, but the plan should not be considered for permanent use. It is at best but a temporary makeshift and should not be used where the public-school plan of grading is possible.

BUILDINGS AND EQUIPMENT

With rare exceptions, one of the great handicaps under which week-day instruction is being carried on is the lack of suitable buildings and adequate equipment. This, of course, is to be expected in the early days of the movement. Buildings other than public schools are not as a rule designed for educational purposes. Churches ordinarily are ill suited for this work. The average church has never considered its Sunday school with sufficient seriousness to provide for it either in building the church or in supplying equipment.

The writer has recently inspected a number of church buildings for the purpose of ascertaining whether they were suitable for carrying on week-day instruction. In every instance he was compelled to reach the conclusion that they were not suitable unless important modifications were made. In most cases the disposition on the part of church officials to remodel their buildings and provide equipment was most encouraging. Unfortunately, in other cases, the necessity for remodeling was not recognized sufficiently to secure any relief.

Suitable buildings.—If week-day schools are to become an effective means of religious instruction, suitable buildings will have to be provided. Whether this can be accomplished best by the use of public-school buildings, or by remodeling church buildings, or

by erecting separate edifices will have to be determined by local conditions. In any event, the fact might just as well be faced that buildings will have to be provided which in every respect measure up to the most modern public-school buildings. Temporarily, no doubt, buildings will have to be used which are not suitable, but this should not be accepted as a permanent policy. Unfavorable housing conditions constitute a serious handicap to successful work.

One of the requirements of any successful endeavor in education is that of providing favorable physical conditions. Suitable seats are required, specifically designed for and properly adjusted to the various ages; adequate light, properly distributed, is essential; good ventilation is imperative; and, in general, comfortable and attractive surroundings are required. Even in the name of religion we have no right to impair eyesight and jeopardize the health of children. These things cannot all be provided at once, and in the meantime, we shall have to accept what is available. But any community undertaking week-day instruction should make plans immediately looking toward providing adequate housing facilities for its schools.

Use of public-school buildings.—The use of public-school buildings is not feasible in most communities, particularly if religious instruction is given during the regular school day. There are certain legal limitations placed upon the use of public-school buildings for this purpose, and if these limitations were removed, we still have the matter of public sentiment which must be taken into account. Laying aside all of these limitations, however, a practical difficulty still remains. In most communities, the buildings are now taxed to their full capacity and no rooms are available for reli-

gious instruction to be given during school hours. This means that in most cases buildings other than public schools will have to be used.

One requirement concerning the location of such a building is that they shall be as near as possible to the public school. This is of great importance even if religious instruction is given entirely outside of the public-school program. One of the conditions upon which the success of week-day instruction depends is that children shall be able to get from one building to the other with the minimum loss of time and without undue exposure in inclement weather. The buildings, therefore, should be located adjacent to the public-school buildings where such arrangement is possible.

The matter of equipment should require little discussion. It is taken for granted that the equipment of these schools should in every particular be equal to that of the best public schools. The material used as texts should be put into permanent and attractive form. Supplementary material should be properly selected and adequate in amount. Blackboard space needs to be adequate and the material used suitable and all other equipment measure up to these same standards. Here, again, we cannot hope to accomplish all of this immediately. For the present we shall have to accept some conditions not altogether desirable, but immediately set ourselves to the task of improving these conditions as rapidly as possible.

EXAMPLES OF COMMUNITY SCHOOLS

It need not be said that very few such schools have been established up to the present time. Those which have been established are in their formative stages and it is very likely no one would claim that conclusive

results have been reached. This in no way detracts from an appreciation of the splendid work being done by the workers in these schools. They are pioneers in an educational movement and the work is necessarily largely experimental in character. They should not be regarded, therefore, as furnishing plans to be followed in detail. These plans are, however, very suggestive and any community contemplating establishing a school will do well to secure as complete information as possible concerning the various projects being carried on.

Week-day schools were established about six years ago at Gary, Indiana.[1] This work was first carried on in church schools, several churches undertaking to offer religious instruction two days a week. The immediate results were promising, but various difficulties were encountered and some of the churches gave up the attempt. Others persisted, but at the close of the school year of 1917 it had become clear to most of those continuing that individual churches could not carry the work on successfully. This led to an attempt to organize the work as a community enterprise, which was finally undertaken. During the summer of 1917 a Board of Religious Education was organized. Each cooperating church was represented by its pastor, the Sunday school superintendent, and two additional laymen who were selected in such manner as each church should determine. A smaller body, composed of members of the Board, constituted an executive committee having immediate oversight of the schools.

The Evanston Plan of community organization has already been discussed. The Board of Religious Edu-

[1]Cf. *Religious Education*, October, 1918, pp. 338, 389; also February, 1915, pp. 42-45.

cation established week-day schools in the latter half of the school year 1919-20. Instruction was provided for the first six grades of elementary public schools. Two terms of eight weeks each—one fall, the other spring—were conducted during 1920-21. The plan of grouping is the usual one, namely, grades one and two constitute one group, three and four another, five and six the third. Classes are held five days a week in the elementary school buildings of the city. Instruction is given from 8:15 to 8:45 each morning, five days a week. Approximately three fourths of the teachers are public-school teachers. The Board of Education of the city granted the use of the buildings at a stipulated rental mutually agreed upon and gave their consent that any of the public-school teachers who so desired might participate in this work. The teachers are regularly employed by the Board of Religious Education and paid a stipulated salary. The enrollment has varied during the three terms from approximately six hundred to one thousand.

A week-day school was established in Hobart, Indiana, in the fall of 1919. This school was held in the Methodist church and a teacher was employed by that church. It was a community school, however, in the sense that it was open to all the children of the community and several denominations were represented. The work was conducted four days a week, each child enrolled receiving two hours of instruction per week. Classes were held before and after school hours and also during the noon hour.

Two schools were established by the Calumet District Board at Indiana Harbor, Indiana, in February, 1920.[1] One of the schools was held in a Methodist

[1]Squires, W. A., *The Week-Day Church School*, pp. 100, 123.

church and the other in the Baptist Community House. One teacher was employed in the former and two in the latter. The enrollment of pupils was approximately three hundred in the two schools. Instruction was given five days a week, each child receiving two hours of instruction per week. The classes were held outside of school hours. One session of the school met from 8:15 to 9:15 and another from 3:15 to 4:15. These buildings are both located near public-school buildings and therefore the children can readily get from the public-school building to the place where religious instruction is given, and vice versa. Ten minutes was allowed children in getting to or from the public-school buildings, and this reduced the time of instruction to about fifty minutes. The same general plan is being carried out during the school year 1920–21, except the classes meet four thirty-minute periods per week instead of two one-hour periods.

The Calumet District Board extended its work during the present school year to include Whiting and Hammond. In both places classes meet outside of school hours in the public-school buildings. Each child receives four thirty-minutes periods of instruction per week. Approximately three hundred fifty children are enrolled in Whiting and sixteen hundred in Hammond. In each case work is provided only for the pupils of the first six grades. At both Whiting and Hammond the records show that enrollment held up well throughout the year and the percentage in regularity and punctuality of attendance was high, holding rather steadily around ninety per cent.

Another example of week-day school is found at Van Wert, Ohio.[1] This school was established in the

[1]Cf. *Religious Education*, February, 1920, pp. 26-32.

fall of 1918 and during the past year enrolled approximately eighty per cent of the children attending the public schools. The public-school program is so adjusted that some of the classes are held in the public-school buildings. Others are held outside. In general, the plan of conducting the work here is similar to the plan employed at Gary.

The plan of conducting the work at Batavia, Illinois, is different from the other plans discussed in several important particulars.[1] Each Thursday throughout the school year the children of the first eight grades are excused from attendance at the public schools for an hour and fifteen minutes. They go to their respective churches and receive such instruction as determined upon by each church. Grades one, two and three meet from 9:00 to 10:15; Grades four, five, and six from 10:45 to noon; and Grades seven and eight from 1:15 to 2:15. It will be seen that the work is well distributed throughout the school day. All except fifteen of the seven hundred and twenty-five children enrolled in the public school are enrolled in these classes.

Week-day schools were established in Oak Park, Illinois, in the fall of 1920.[2] Instruction is offered for pupils in the public school beginning with the sixth grade and extending through the high school. By action of the Board of Education of the elementary schools, pupils whose parents so desire are excused two periods per week to receive religious instruction. These two periods of religious instruction are substituted for two periods per week in the sixth, seventh and eighth grades. High-school pupils take the work in addition

[1]Cf. *Ibid.*, December, 1920, pp. 307-309.
[2]Cope, H. F., *The Week-Day Church School*, pp. 41, 47, 84, 95, 163.

to their regular schedule and receive no school credit for it. The classes in religious instruction meet in the churches and are conducted throughout the school day. This makes possible the employment of full-time teachers for the work.

Success of week-day schools.—The success of week-day schools wherever in operation is a matter of great encouragement. In all cases they are carrying on their work under severe handicaps. Among these are the necessity of having to hold classes outside of school hours, lack of suitable buildings and equipment, and the use of subject-matter which has not been thoroughly tested out in practice. In spite of these unfavorable conditions, they have fully justified their existence. They have demonstrated beyond question that many parents desire more adequate religious instruction for their children and that week-day schools meet a real community need. The few schools already established clearly indicate a probable means of securing and carrying out an adequate program of religious education for the children and youth of America.

CHAPTER VII

THE CHURCH SCHOOL

THE chapter title is used as descriptive of a school organized within a church and controlled by it. The program may be confined entirely to Sunday or may be extended to include week-day work. It may be limited to classroom instruction or may include social and recreational activities. Any school, whatever its program may be, which is supported and controlled by a church is regarded as a *church school.*

The term "Sunday school" is the one now in common use, although by no means universal. If the school continues to confine its instruction and activities to the single session held on Sunday, this term may survive. Extension of its program to include all the educational agencies of the church seems to require some other designation. The plan now in vogue in some places, which includes the Sunday school and other agencies of the church, such as boys' and girls' clubs and young people's societies in a single administrative unit, is resulting in the use of the more inclusive term "church school." If week-day instruction and activities are included in the program, it is clear that this designation is desirable. The use of the term "Sunday school" in this discussion will be confined entirely to the single session held on Sunday.

The limits of the present volume prevent detailed treatment of the church school. Several topics have already been discussed which otherwise would require

attention here. The training, selection, and supervision of teachers and the administrative management of pupils are considered in subsequent chapters. Only two things are attempted in this chapter: (1) To indicate in a general way the place of the church school in the whole scheme of religious education; and (2) to consider briefly some of the more important factors peculiar to this type of school. The discussion is further limited for the most part to the single session commonly called the Sunday school.

Church school standards.—The success of any kind of school is impossible in the absence of proper standards governing procedure. A church school does not, of course, constitute an exception to this rule. In Chapter IV reference was made to the importance of proper *educational* and *religious* standards. What was said there applies with full force in this connection.

Influence of the week-day school.—Week-day instruction is becoming an important factor, and wherever it exists must be taken into account. This is true whether the week-day work is carried on by individual churches or by a community organization. However effective the program may be, when it is enlarged to include week-day work some reorganization would naturally result. This does not mean that the importance of the Sunday school is reduced. On the contrary, the result should be the opposite for two reasons: (1) The increased interest of the community in religious education should result in increased interest in the Sunday school. This result is already apparent in some communities where week-day schools are maintained. (2) The educational standards set by the community schools should serve as a stimulus and guide in securing more effective work in the Sunday school.

This result is also already apparent in some communities which maintain these schools.

It is true, of course, that the weakness of an ill-adapted program and ineffective organization and management is made more evident by the greater success of the week-day schools. The programs of the latter are usually better conceived from the pedagogical standpoint, supervision is usually more effective, and the work of the teachers more successful. All this has a tendency to place in contrast the work of the poorer Sunday schools.

Two such cases have come to the attention of the writer recently. Children in the Sunday schools who were also attending week-day schools noticed the difference with respect to regularity and punctuality in attendance, the more interesting character of the subject-matter, and the more effective teaching. They were also impressed by the better discipline maintained in the week-day schools. Comments of the children on these differences came to the attention of the pastors and the officials of the Sunday schools. All, however, accepted the criticisms in the proper spirit and immediately set to work to raise the standards in the Sunday schools. In these cases the more successful appeal to the children made by the week-day schools served as a stimulus to those having the work of the Sunday school in charge. This should be true in all similar cases, providing the officials and the Sunday school teachers are alive to the interests involved. Many Sunday schools, no doubt, need some such stimulus to secure proper reorganization.

THE PROGRAM OF THE CHURCH SCHOOL

The character of the educational program of the

church has already been discussed in Chapter IV. It is very obvious, as there pointed out, that there is needed a much more extensive and vital program of religious education than is now furnished by the church school. Whether a particular church desires to carry out this larger program through its own school, or prefers to have part of it carried out through the community week-day schools, is a matter which it decides for itself. In any case, the larger program is an imperative necessity and every church should set itself to the task of providing such a program.

Scope of work.—The scope of the work of the church school will be determined by the function which it is desired to have it perform. If it is to furnish all the educational opportunity for the children who attend, then its program will have to be conceived accordingly. On the other hand, if it is to furnish only part of such opportunity and the rest be left to the community school, then this will limit the scope of its work. It is evident that week-day religious instruction is necessary, and if the church does not desire to commit this task to the community school, then its own program should be extended to include it. The scope of the work, therefore, of the church school is largely determined by whether it confines its activities to Sunday instruction or includes week-day instruction and activities as well.

Program not limited to instruction.—It should be said, however, that any effective program of religious education cannot be limited merely to instruction. The social and recreational activities of children and young people must come in for a large share of attention. The necessity for this has been pointed out in a previous chapter. The point of emphasis here is that these

needs must be taken into account in formulating and administering a church-school program.

Time schedule.—Time schedules need to be extended. The extension of the work of the church school to include week-day instruction means, of course, an extension of time. One hour a week would not be more productive of results if the instruction should be given on a week-day instead of on Sunday. One of the crying needs of religious education at present, as already pointed out, is more time. The work of the Sunday school has received much adverse criticism because we have expected it to accomplish the impossible, taking into account the limitations under which it carries on its work. One important limitation is the matter of time.

Three and one half sixty-minute hours per week has been suggested as the minimum time to be devoted to religious instruction. This suggestion is based on the assumption, that, for the present, at least, a minimum of two hours of week-day instruction will be provided where week-day schools are established. This means that any additional instruction will have to be given on Sunday. The time schedule for week-day schools has already been discussed, and it will be assumed that if the church school carries on week-day instruction, the time schedule already indicated will serve. Further discussion under this section will be devoted to the Sunday school.

The one-hour session.—The present one-hour session of the Sunday school is unsatisfactory. It has demonstrated its limitations beyond any question. If full sixty minutes could be devoted to the actual work of teaching and learning, the work would be much more fruitful. But when time is taken out for open-

ing and closing exercises, for announcements, special pleas, brief "talks to the children," and various other things, the few minutes which remain do not furnish any opportunity for effective teaching. Another serious defect with the present time schedule is that no opportunity is given the pupils for a study of the lessons. Successful work on the part of any teacher is quite impossible if pupils do not make preparation of the lessons assigned. Under present conditions Sunday-school teachers have to choose among three alternatives: (1) They have to devote the time allotted them to directing the pupils in the study of a lesson which they will not have time to recite upon; (2) attempt to secure a discussion of a lesson by the pupils which they have not studied; or, (3) talk to the pupils about a lesson which they have not prepared. For a teacher to be compelled to accept any one of these situations is intolerable. The fact that some Sunday-school teachers are successful in spite of this system is no argument for the system. It is simply an evidence of what these teachers can accomplish even under adverse circumstances.

The attempt which the Sunday school makes to furnish opportunity for experience and training in worship is rendered largely unsuccessful by the same limitation. This should be one of the important functions of the Sunday school, and adequate time should be provided for it. This is not possible if but a single hour is devoted to the whole session. It is true, of course, that lack of time is not the only reason for failure. But it is one of the handicaps under which the work is being carried on, and there is no reason why it should not be removed.

Distribution of time.—The three purposes of the

Sunday school program have already been indicated. They are: (1) To provide adequate time for the study of the lessons under the direction and supervision of the teachers; (2) to give opportunity for recitation and discussion of the lessons; and (3) to provide sufficient time, if properly utilized, for instructing and drilling pupils in modes of worship. The following distribution of time and arrangement of program is suggested: (1) Thirty minutes for study; (2) thirty minutes for worship; and (3) thirty minutes for recitation and discussion. The precise amount of time devoted to each of the three parts of the program and the order assigned to each is secondary in importance. The important thing is that each of these purposes shall have proper emphasis.

If a distribution of time somewhat different is found more desirable, it should be adopted. Public schools have been experimenting for some time on the distribution of time between study and recitation. The general practice now is to divide the time equally. It may also be found desirable to change the order indicated. This order is suggested in the belief that an unbroken period of one hour of study and recitation is rather long for the best results. The period of worship, if interspersed, will provide variety, help in securing a proper religious atmosphere, and relieve pupils from any undue strain incident to the uninterrupted study and recitation periods.

In any case the above program would have to be modified somewhat for the beginners and primary pupils. No such clear distinction can be made between study and recitation as here indicated. In spite of this, however, the principle still holds that a program should provide both for the preparation of a lesson and for

discussion and recitation. It also holds true regardless of the age of children that a period of worship should form an integral and vital part of every Sunday school program. Study, recitation, and worship, with proper emphasis upon each and in whatever order proves best, are necessary if a Sunday school is expected to perform its rightful function.

CHURCH SCHOOL CURRICULA

The curricula for week-day instruction have been discussed in Chapter VI and will not be considered here. Discussion, in this connection, will be confined entirely to the Sunday session. The underlying principles are not different from those in the case of the week-day schools.

Material must be selected with specific reference to the aims and must be adapted to the needs, interests, and capacities of the children. It is not possible to state, in any conclusive way, what the details of the curriculum should be. Curricula will differ in different churches. While we might expect a high degree of uniformity in week-day schools, especially in community schools, we cannot expect anything like this uniformity in the work of the Sunday schools. If one of the aims of the Sunday school is to give instruction, in matters pertaining to doctrine, modes of worship, sacraments, church history, and polity, the subject-matter will differ considerably in the different denominations.

It is probable that some church schools will desire to provide little or no instruction of this kind. On the other hand, in some of the denominations, considerable emphasis will be placed upon this type of instruction. Those wishing to give little instruction in these

matters, but desiring to give opportunity for pupils to receive instruction and gain experience in matters of worship, will accomplish this by using the period set apart for worship and general exercises. This will leave them free to devote the rest of the hour and a half to instruction, either identical or very similar in character to that given in the week-day schools. Each church will, of course, determine its own policy.

It is obvious, in so far as the Sunday session offers opportunity for differentiated instruction from a denominational standpoint, that there will be considerable variation in the kind of subject-matter used. Any detailed discussion of the different types of subject-matter is, therefore, impossible because of the necessary limitations of the treatment of the subject here. Let it be repeated that the principles governing the choice of subject-matter, its organization into units of instruction, and the organization of these into curricula, are the same as in the case of week-day schools or public schools. The same children are to be taught, and their needs, capacities, and interests have to be taken fully into account. The aims may be somewhat different, but the same pedagogical principles prevail in their application.

Need of reorganization.—Sunday-school curricula need fundamental reorganization. It is evident that an extension of the time of the Sunday school and the establishment of either community or week-day schools will call for considerable modifications of Sunday-school curricula. These schools, however, exist now in very few places, and even though their growth should be very rapid, as promised, the Sunday school for some time to come will still remain the most important agency giving formal religious instruction. It

is, therefore, necessary to give careful consideration to the matter of the reconstruction of its curricula.

If the conclusions, concerning the aims of religious education set forth in Chapter III are to control in the selection of subject-matter, and if the principles of program-making set forth in Chapter IV are to serve as guides, considerable reorganization is required. This is true regardless of whether the Sunday school is the only agency in the community providing religious instruction or only one of the agencies maintained to carry out the program. These curricula will in the very nature of the case be quite different in communities where no week-day instruction is provided from what they are where week-day schools are maintained.

If the common elements of instruction referred to in Chapter IV are provided in week-day schools conducted either as a community enterprise or by the churches themselves, a very important part of the program is already taken care of. This leaves the Sunday school free to devote its attention entirely to more of the same kind of instruction or exclusively to matters pertaining to denominational interests, or to a combination of these two with such emphasis as is desired. On the other hand, if the Sunday school is the only agency, then it has to make a choice as to what part of the program it will carry out, leaving the rest of the work undone. In either case, as pointed out above, rather fundamental reconstruction will have to take place.

Three types of material.—Present curricula consist of three types of material.[1] (1) A series of ungraded

[1]Cf. Betts, G. H., *The Curriculum of Religious Education. Occasional Papers No. 2*, Department of Religious Education, Northwestern University.

Bible lessons; (2) a series of graded lessons, the material of which is selected chiefly from the Bible; and (3) several textbook series, the material of which is selected from both biblical and extra-biblical sources. The basic material in the first two of these series is selected by the International Lesson Committee and is, therefore, interdenominational in character, so far as the general outline of the work is concerned. Each denomination, however, may publish its own lesson material, employing writers to supply the lessons with pedagogical helps for teachers and pupils. The two series thus presented are used by a large majority of the Sunday schools.

The third group of material is in textbook form, and no uniformity exists in these texts. Certain denominations publish texts of their own. Among these are the Episcopal and Unitarian. The former texts are known as "Christian Nurture Series," and the latter as the "Beacon Course." Other textbook series are being published independent of denominational control. Examples of these are "Constructive Studies in Religion," and "Completely Graded Series." These are used comparatively in a very limited number of Sunday schools. Statistics are not very conclusive, but it is probable that at least fifty per cent of the children enrolled in the Sunday schools are using the ungraded material and that a large majority of the remainder are using the graded lessons.

When one examines these various types of material it becomes obvious that radical reconstructions are necessary. It seems conclusive that the Uniform Lessons should be entirely eliminated. The fact that they are "uniform" condemns them without further hearing. Whenever any series of lessons used in any

school pleads guilty to uniformity, there is little that can be said in defense of its use. The ungraded school of any kind has no place in the category of educational institutions. Modern education has so completely committed itself both in principle and practice to the grading of the work to fit the needs and capacities of the child that the question is no longer open to argument.

From the standpoint of gradation some modification of the ungraded lessons is secured in what are called Departmental Lessons. This type of so called gradation is based on the practice in many Sunday schools of dividing the school into departments. This means that all the children in the primary department, for example, use one set of lessons, those in another department, called the junior, use another set, and those in the intermediate department another set, and so on. Material, graded on the basis of departments, is more usable than if not graded at all, but its use is highly unsatisfactory. In Sunday schools where the enrollment is so small that it is impossible to organize classes, except by including all the children in a department in one class, the only practicable thing is to use some form of departmental lessons. This arrangement, however, calls for exceptional ability on the part of the teachers if successful results are secured.

The International Graded Lessons are so far superior to either the Uniform or Departmental lessons that they should supersede them in every case where the choice lies among these three. It should not be assumed, however, that the International Lessons are entirely satisfactory from the standpoint of grading. An examination of the material from the viewpoint of its organization reveals that the grading has been

done too much from the standpoint of subject-matter itself. That is to say, we have a logical rather than a psychological standpoint for grading. As suggested by Dr. Betts, this may be due in part to faulty psychology. It is probable, however, that it results mainly from the assumption that certain types of biblical material must be taught, whether or no, at a given period and within a given time.

This leads us to a criticism of all the material considered thus far from the standpoint of its content. The material is selected almost wholly from the Bible, and any series of lessons thus constituted is faulty. This was discussed in some detail in Chapter IV and need not be further enlarged upon. The limitations upon the biblical material, both psychological and social, were there pointed out. Full recognition should be given to the importance of the Bible as a source of material for religious instruction. But the purpose of instruction, after all, is not to teach the Bible, but to teach religion.

Another serious objection which is common to the uniform departmental and graded lessons is the form in which they are published. The leaflet form is unsatisfactory, and it seems that no argument is necessary to sustain this point. For the most part, also, the printing is bad and the paper is poor, and the whole aspect of the leaflet makes an unfavorable impression upon the child. The material of religious instruction should be high grade, the printing clear, binding should be permanent and attractive, and the textbooks should measure up in every respect to the standards set by the best public school textbooks in use.

The various textbooks series commend themselves from three standpoints. In the first place, the mate-

rial is presented in textbook form. The binding in some cases is not desirable and it should be changed. Second, attempt is made in all of these series to secure careful gradation of subject-matter with respect to the capacities and interests of the child. This has been accomplished with varying degrees of success. The third commendable feature is found in the fact that more extra-biblical material is included. Here, again, there is considerable difference in the relative amount of such material.

It is apparent at once that the texts published by the denominations would not probably be acceptable for Sunday schools outside of those denominations. On the other hand, those which present no particular denominational point of view would not be satisfactory for the use of a Sunday school which has as one of its aims the presentation of denominational values from the standpoint of its own church. These texts, however, constitute a serious attempt to secure improvement in the particulars already pointed out. They furnish valuable suggestions for the reorganizing of Sunday school work from the standpoint of material used, the organization of the subject-matter, and the form in which it is published.

ORGANIZATION AND ADMINISTRATION

The organization of the work of the church school has already been discussed from the standpoint of the program. We now turn, more specifically, to the problem of the machinery and personnel employed in conducting the school. It is matter of common knowledge that many Sunday schools are poorly organized, and that the administration is ineffective. Clearly defined aims will not function of themselves. Subject-matter,

if properly selected and organized, has to be taught by competent persons. More than this, the organization of the school itself must be in harmony with its purposes and the administration must be such as to secure favorable conditions under which the work is carried on. We have come to realize this very clearly in the case of public schools and are giving more and more attention to matters of organization and administration.

The church as an educational agency.— If the church school is to become a real and effective agency in education, a different attitude on the part of the church toward the school is, in most cases, absolutely essential. Apparently, the church at large is much interested in religious education, as evidenced by the efforts being put forth by the various denominational educational boards. When we come to look at the matter, however, from the standpoint of individual churches, the situation in many cases is radically different. They are not organized for effective educational work. Buildings are unsuitable and poorly equipped; in fact, many have no equipment at all. The fundamental cause underlying these conditions is indifference on the part of the members of the church.

In the case of many churches, parents who are members do not send their children to the church school. Many others who do send their children do not seem to take very much interest in what is going on. They are apparently not concerned about what their children study or the kind of building in which the work is carried on or the equipment for the work. Attendance is frequently irregular, cases of tardiness are numerous, and the not infrequent indifference to these delinquencies on the part of the children reflects the indifference

of parents. It is true, of course, that many parents do not belong to this class. But the evidence is sufficiently conclusive to warrant the statement that indifference is a great hindrance to success. What a church says about its Sunday school fails to convince. What it does to make it effective is the only evidence in this connection that has any weight. The whole matter of enrollment, attendance, punctuality, and gradation of pupils is considered in a subsequent chapter.

Importance of the teaching function.—The outlook for the church school is not promising in any church which does not take its teaching ministry seriously. When a church comes to the full realization that one of its great functions is to teach religion, not merely to preach it, then we shall have a right to expect results. The educational function of the church has been discussed in detail in Chapter II, and reference to it is here made only by way of emphasis. The organization of the church as an educational agency is absolutely essential to the success of the church school. This means intelligent interest and hearty cooperation in an educational enterprise on the part of its entire membership.

It must, in fact, be made a *cooperative* enterprise. The conduct of the school must of necessity be left to a small body acting in an administrative capacity. But this organization must have the support of an interested and intelligent public opinion. This it does not now have in most churches. If public schools lacked the support of the communities in the same degree that most Sunday schools fail to receive the support of the church, public education would be at low ebb. *As long as indifference prevails in the church, the Sunday school will be correspondingly ineffective.* The remedy

for present conditions is an awakening of the church accompanied by a thorough reorganization which will cause it to function as an educational agency. In the average church, how many people who do not have children are interested in the Sunday school? How many of such contribute to its support or have any concern whether it succeeds or fails? The number is so small as to indicate that interest in and a sense of responsibility for the success of the work of the Sunday school are sadly deficient.

Reorganization within the school.—Effective administration and supervision of a school of any sort require that it be properly organized. A school is not merely a matter of teacher and pupil. It is in effect an organization of all the factors which constitute a modern school. These include physical features of the school, including building and equipment, the daily program of work, and the planning for various class groups engaged in study and recitation. A church school if efficient in its work must fulfill these conditions with respect to organization the same as any other school. When properly organized, the task of *administration* and *supervision* still remains to be performed. This is best accomplished by the same personnel responsible for the details of the organization of the school. This body must, however, be composed in such manner as to permit it to function most effectively in administrative and supervisory capacities.

Single administrative unit.—The church should be so organized as to make possible the administering of the entire educational program of the church—instructional, social, and recreational. Further, the program should be conceived as a single administrative unit including all week-day as well as Sunday activities.

The Sunday school is, of course, included, but its work constitutes only a part of the entire program. Young people's societies, boys' and girls' clubs, children's missionary societies, and all other groups and organizations which have for their purpose the religious nurture and development of children and youth should constitute an integral part of the church school. Added to these would be teacher-training classes and all other organized means designed to prepare for vocational or avocational service within the church.

Single administrative board.—If the nature and functions of a church school are thus conceived, it requires a single administrative body to organize and administer its program. This body should be small, consisting of five or seven members, and its members selected on a basis of their fitness for the task. The qualifications and functions of this board should be similar to those already indicated in Chapter V for boards of religious education. An executive officer, director, superintendent, or by whatever name designated is, of course, essential to give detailed direction to the work. Only when a church school is properly organized and its work unified, adequately equipped, and its activities intelligently and systematically supervised, can it be expected to serve the educational interests of the church and community.

CHAPTER VIII

THE TRAINING OF TEACHERS

It should be said at the outset that in teaching religion nothing can take the place of vital religious life and character. And, further, that nothing can be substituted for personal consecration to the great task of enlarging and enriching the spiritual lives of children and youth. Personality—both in the sense of what the teacher *is* and in the *motive* that lies back of what she does—is absolutely essential. Let no mistake be made at this point. Any attempt to substitute a knowledge of educational technique for spiritual values will end in utter failure.

On the other hand personal religious experience and consecration to the task of teaching do not in and of themselves fit one for the teacher's work. Successful teaching is a highly specialized art and in the light of modern psychology and pedagogy is becoming a science. Teaching religion constitutes no exception to this general fact. It calls for clear definition of aims, intelligent evaluation of means, and a high degree of skill in the selection and use of methods. Personality and teaching ability are both essential. The latter can have little meaning in the absence of the former. The former functions by means of the latter. Vital religious experience and teaching skill constitute the necessary combination.

PUBLIC SCHOOL EXPERIENCE

In considering the matter of training teachers in the

field of religious education a brief reference to public education is desirable. Here we have standardized experience which may be utilized to very great advantage. No attempt should be made to take over without necessary modifications the aims, means, and methods of training public-school teachers. A knowledge of these is, however, highly useful in our attempt to provide an adequate program of teacher training in the field of religious education.

Growth of teacher training facilities.—One of the most significant things in the development of public education is the growth in facilities for training teachers. The normal-school movement, which had its rise about 1840, has gradually spread throughout the entire country, and at the present time every State in the Union has from one to several normal schools the function of which is to train teachers particularly for the elementary schools. Accompanying this movement in the training of elementary teachers has been the establishment of departments or schools of education, not only in State universities, but also in universities and colleges established and maintained by extra-governmental agencies including denominational institutions. As distinguished from the normal school, these departments or schools of education have for their chief function the training of educational administrators and teachers in secondary schools and higher institutions.

It is equally significant that facilities for training teachers constitute an integral part of the educational programs which have been set up under governmental direction in the countries outside of our own boundaries where we have undertaken to inaugurate educational systems. The Philippine Islands and Porto Rico are examples. It was recognized at the very out-

set that social and political reorganization of any permanent sort was impossible without well-organized school systems and that the latter in turn were not possible without adequate facilities for training administrators and teachers. Hence normal schools from the beginning of our efforts became an integral part of these systems.

Standardizing agencies.—Another evidence of the emphasis which we are placing upon teacher training is found in legislative enactment and in rules and regulations of various educational boards. Specific requirements are now made in the majority of our States concerning the character and extent of academic and professional training which candidates for teachers' certificates must secure before they become eligible for certificates. In some of the States the amount of time specified which must be spent in preparation is inadequate and the professional standards are low. But the fact that an absolute requirement is made that persons seeking to become teachers shall have a certain amount of professional work, although that amount be small, is a matter of great significance.

In committing ourselves to the task of universal education we have also committed ourselves to the principle that the teaching function is of so great importance that no one should be permitted to undertake to perform it who has not been specifically trained for it. The really significant thing involved in the attention being given to teacher training, particularly for elementary and secondary schools, is the relation of the movement to the new conception we are coming to have of education itself. In a word, this conception is that the purpose of education is to develop the powers and capacities of children and youth with reference to

certain great social purposes which as a people we have set out to accomplish. Those who teach must be intelligent concerning these purposes, and must understand the relation which education sustains to their accomplishment.

Importance of teacher training.—Teachers of religion need the same scientific and sympathetic knowledge of children as do public-school teachers. A knowledge of their needs, interests, and capacities is necessary to successful teaching of any kind. Teachers must also know the social as well as the psychological factors which govern in educational procedure. Both these factors are equally important for religious and secular education. Consecration to the work on the part of teachers is essential, but even when supported by high-grade native ability it cannot take the place of intelligent social outlook and scientific information. The training of administrators and teachers in the field of religious education is one of the most important tasks confronting the church. The success of the great movement now under way to extend and vitalize religious instruction depends in large measure upon whether adequate facilities are provided for training the workers.

AIMS IN TEACHER TRAINING

The aims in the training of teachers of religion are not different from the aims in training teachers in general. *The inclusive purpose is to develop right attitudes and ideals, to cultivate intelligent interests, to impart fruitful knowledge and to develop useful skills.* It is true that the subject-matter of arithmetic differs from that of religion, and that the aim in the one case is different from that of the other; but the fact remains

that the teacher's attitudes and ideals, intelligence and skill are equally important in either case. These are not the result of accident. On the contrary, they are the product of experience and training. A teacher's interest in his work and the value which he attaches to it determine in no small measure the probability of success. The specific aims of training teachers of religion may be stated somewhat as follows:

The development of right attitudes.—Right attitudes toward one's work is a matter of great importance. The work of teaching religion forms no exception to the rule. In fact, the very nature of the work makes it far more important that interest and intelligence shall control than is the case in many other kinds of work.

A person who accepts the responsibility of teaching a Sunday school class merely from a sense of duty to the church will not succeed. Or if this responsibility is assumed only because no one else can be found to take the class, effective work is highly improbable. The work should be entered upon with full knowledge of its significance and with full appreciation of the importance of success. Added to this must be an appreciation of the fact that success is possible only when the conditions are met which are essential to all effective teaching.

It is assumed, of course, that teachers of religion must have the religious attitude toward life and their work. More specifically, the Christian attitude is absolutely essential. But this in itself is not sufficient. They must possess what we are accustomed to call the *professional* attitude. Whether teaching should be regarded at present as a profession is perhaps an open question. It is certainly coming to be regarded as a

highly specialized vocation. The term used to designate the occupation of teaching is not important. The nature of the task, however, should be fully understood by all who assume the responsibility of undertaking to perform it.

The word "professional" is useful as descriptive of the attitude which teachers should assume toward their work and in preparation for it. This attitude is complex, consisting of two very closely related attitudes which may be designated as *social* and *scientific*. The former has to do with the conception of the social meaning and importance of religious education. The latter is descriptive of the conception which teachers should have of the essential nature of educational procedure.

1. Teachers of religion must possess intelligent *social* attitudes. Religious education has a far larger meaning than rendering a perfunctory service to a church to which one may happen to belong. As a matter of fact it is a highly important social enterprise. In common with other kinds of education it is a means of social control. And in comparison with certain other kinds, it is far more important in this respect. Teachers must therefore know the social values of education in general and of religious education in particular. Social demands must be understood and evaluated with respect to the functions of religious education in meeting these demands. Training is essential both to a proper understanding of the demands and to a knowledge of how instruction may be used to function in meeting them.

2. Teachers need the *scientific* attitude toward their work. It has already been pointed out that teaching is coming to be regarded as a highly specialized voca-

tion. A clearer conception of the meaning and function of education and an increasing body of scientific knowledge concerning the needs and capacities of children has brought this about. The person who would become a successful teacher should realize at the outset that success depends upon accurate knowledge and a high degree of skill. Good intentions cannot take the place of either.

This view is fully accepted as related to the physician who ministers to the needs of the body. It is equally valid as it relates to the teacher who ministers to the needs of the mind and soul. Both the physician and the teacher must consecrate their lives to the service of others. But service in either case is conditioned by knowledge and skill. It is not possible to acquire these except by persistent, systematic effort. One who does not fully realize this is not competent to enter upon the high calling of teaching religion.

Other important objectives in teacher training.— These will be discussed in detail in the section dealing with curricula. Teachers must have a clear understanding of the *aims* of religious instruction. An *intelligent use of subject-matter* requires not only academic knowledge but also an understanding of its pedagogical values. Teachers need thorough training in the *selection and use of methods* of teaching. They must have *accurate and sympathetic knowledge of the minds of the learners.* The development of modern methods of teaching has been made possible by a constantly increasing body of scientific knowledge concerning the needs, interests, and capacities of children. No well-informed person would claim that knowledge in and of itself insures success in teaching, but it makes possible intelligent insight, provides a foundation for

fruitful experience, and furnishes guidance in the development of skills.

CURRICULA FOR THE TRAINING OF TEACHERS

In planning courses the needs of two classes of students should be taken into account:

1. Teachers in service need opportunity for systematic study. Comparatively few of the teachers in either Sunday or week-day schools have made definite preparation for their work. Many teachers are inexperienced and every effort should be made to provide opportunity for them to receive training. Experienced teachers also need the stimulus and direction which can be secured through pursuing systematic courses of instruction.

2. Training of prospective teachers must be provided for. A considerable number of people in every community could be enlisted in service if they could be given opportunity to prepare for the work. Courses should be planned to meet their particular needs. Keeping in mind the needs of these two classes, training schools will serve to secure improvement of teachers in service and will constitute important sources of teacher supply.

Aims determine curricula.—The aims of teacher training determine the subjects and subject matter used in instruction. This means that the training of teachers is governed by the same general principle that controls in education in general. The application of the principle more particularly to the vocation or profession of teaching is the same as its application to other vocations or professions. Having the aims in mind, subjects and subject-matter are determined by the amount and kinds of knowledge and experience neces-

sary to realize these aims to the fullest extent possible. Attitudes and interests must have their source in intelligence, and knowledge is required in acquiring skills and in their fruitful use.

Courses grouped under two heads.—The courses may be conveniently grouped under two heads, general and professional.

1. General courses designed to furnish a foundation in knowledge and in attitudes and interests are necessary to an understanding of the more specialized courses. Thorough courses in the Bible and in general psychology are minimum essentials. The former should provide instruction in the life and teachings of Jesus and in the content and spirit of the Old Testament. These courses are fundamental in teacher training *not only because the Bible is an important source of the material used in instruction but also because the spirit of its teachings should permeate and control all religious instruction.*

Courses in psychology are necessary prerequisites to the more strictly professional courses. The knowledge gained is essential to an understanding of the psychological factors involved in all teaching and learning. This knowledge is also necessary to a fruitful study of the psychology of childhood and adolescence, of subject-matter used in instruction, and of methods of teaching. Without this background any attempt to acquire professional skill through a study of specialized courses is rather unfruitful.

2. Professional courses furnish opportunity to secure the knowledge, and as far as possible the experience necessary to successful teaching. Some such classification of these courses as the following is useful:

(1) A course dealing with the principles of religious education should constitute an introduction to all other professional courses. The use of the word "principles" as descriptive of this course is quite general and is so used here for that reason. The phrase "introduction to the study of religious education," however, is more nearly descriptive of the nature of the course. The chief purposes of this fundamental course should be to acquaint the student with the aims of religious education, to give a general knowledge of the means to be employed, and to provide opportunity to make a study of recent practice in this field.

(2) Systematic knowledge of child and adolescent psychology is indispensable to successful teaching. Mere opinion or fragmentary information cannot take the place of a scientific knowledge of the minds of those whom we attempt to teach. That some teachers succeed who have not made a formal study of psychology does not alter the fact stated. Every successful teacher adapts instruction, both as to matter and method, to the mind of the learner, and this is impossible without a knowledge of the learner's mind. The most sure and economical method of securing this knowledge is by wisely directed, systematic study. Far less waste of time and energy occurs if experience is guided by knowledge than if knowledge has to be acquired wholly by experience. Learning by experience in this relation is always necessary. But to acquire knowledge by this means without chart or compass is a long process and is tremendously expensive to those whom we teach. The trial and error method in learning anything is always productive of great waste of material.

(3) Thorough courses dealing with the subject-

matter of religious instruction are necessary. For purposes of clearness in discussion two kinds or types of knowledge to be acquired should be designated: (*a*) *academic* knowledge, that is, knowledge of the content of the subject-matter; and (*b*) *pedagogical* knowledge, that is, a knowledge of the educative value of the subject-matter to be used in instruction. This distinction was made in discussing one of the aims of teacher training and is referred to here only for the purpose of making clear the purpose and content of the course dealing with the curriculum. The extent of this course should not be limited to the particular unit of subject-matter, such as first grade, second grade, and so on; or primary, junior, intermediate, if this organization of the school prevails. For example, a teacher of the fourth grade needs to know the material used in the preceding grades and also that which will be used in the grades that follow. What the child has learned and what he is expected to learn both enter into a determination of what he can learn with profit now. The teacher who knows little or nothing about what has preceded or what follows her own particular unit of work is at a great disadvantage.

The course in curriculum should give the opportunity, first of all, to acquire a general knowledge of the subject-matter constituting the curriculum as a whole. Added to this should be a knowledge of the principles governing in the selection and organization of the material used in instruction. When this foundation is laid a more intensive study of the subject-matter constituting a particular unit should be made. For example, an intensive study of fourth grade material should follow a study of the curriculum as a whole and the principles which govern in the selection

and organization of material in general. This makes special courses dealing with the various units of the curriculum highly desirable where facilities are adequate for carrying out such a plan. By means of these special courses the teachers become intimately familiar with the particular units of subject-matter which they teach. This secures the requisite detailed knowledge essential in making adaptations to the peculiar needs and capacities of pupils of different ages and degrees of ability. Such knowledge is essential to successful work.

(4) A course in general method constitutes an important factor in teacher training. A knowledge of the aims and of the material used in instruction can be intelligently applied only when the teacher has a knowledge of the most fruitful methods of teaching. This course should deal with the principles which underlie all true method. A knowledge of these principles and their application enables the teacher to *discover* methods in the sources from which they must be derived. All methods of teaching have their sources in the aims to be attained, the subject-matter used, and the mind of the learner. Those who are preparing to teach need training in the formulation and use of methods derived from these sources. It need not be said that teachers of religion need training in methods of teaching, the same as teachers of anything else.

This course in general method furnishes a foundation for special method courses, and these should be provided where it is possible to do so. For example, teachers of primary grades need to use methods of instruction differing considerably from those used by the teachers of the higher grades. While it is chiefly a matter of adaptation rather than the use of wholly

different methods, the ability to make these adaptations is a matter of great importance. Differentiated courses for the teachers of the respective departments or grades of the school is a very fruitful means of accomplishing this.

(5) Observation of classroom work and practice teaching may be made to constitute a very important means of teacher training. Observation of the work of others, however, requires direction and guidance. Likewise practice teaching is apt to result in very little benefit unless the cadet works under careful supervision. Whether a separate course should be offered or the work made an integral part of one or more of the courses in method is not of first importance. The important thing is to give prospective teachers opportunity to observe competent teachers at work and to teach pupils under proper guidance and direction.

This cannot be accomplished alone by observing the work in the classroom. The work must be on a basis of *organized teaching and learning,* the classroom furnishing the laboratory facilities. The laboratory work must be adequately supplemented by instruction in methods of observation and teaching and by exercises calling for evaluation of the work observed and its results. Unless this is done, observation will result in an imitation of the weaknesses as well as the points of strength in the work of the teacher being observed. Practice teaching unless thus supplemented will result in a repetition of mistakes made by the cadets and in fixing wrong habits of procedure. In a word, observation and practice teaching serve useful purposes if properly safeguarded, otherwise the advisability of their use in teacher training is extremely doubtful. The use of this means of teacher training is discussed in

further detail in connection with supervision treated in the next chapter.

ORGANIZED MEANS OF TEACHER TRAINING

The facilities for training administrators and teachers in the field of religious education are wholly inadequate at present. Until recently the actual demand for trained workers has been limited. A good deal has been said and written concerning the importance of the training of leaders, but these general discussions accomplished but little by way of creating a real demand, which in turn would have resulted in increasing training facilities. It is not strange, therefore, that the actual demands for trained workers now coming from every part of the country in constantly increasing numbers cannot be supplied. One of the most important tasks confronting the church is to provide adequate facilities for training. The performance of this fundamental task far more completely than it is now being performed is absolutely essential to any adequate extension of the educational influence of the church.

Extension and improvement of organized means.—In Chapter IV it was pointed out that teacher training must form an integral part of the program of religious education. This calls for a reorganization of existing agencies to provide for the larger program. The development of schools for teachers must keep pace with the development of schools for children. Reorganization of Sunday schools and the establishment of week-day schools call for similar attention and effort to provide adequately trained administrators and teachers for these schools.

Higher institutions.—Denominational higher institutions must assume large responsibility. The impor-

tance of the functions which these institutions should perform requires fuller treatment than the limits of the present chapter will allow. Detailed treatment is accorded the subject in Chapter XI. Other means of training are necessary, but the universities and colleges of the church must assume a large share of responsibility in providing facilities for training for the vocations of the church.

Local training schools.—Facilities for training must be made available for all. In order to accomplish this, schools will have to be established within the reach of all. It is hoped that many young people who attend higher institutions will choose their courses with respect to preparing for religious educational work. Every encouragement should be given young men and women to do this. For the immediate present, however, other agencies will have to be relied upon chiefly to supply workers. Local training schools of one kind or another will supply the need, and they will always constitute an important agency in the training of workers.

Local training schools are essential in any adequate teacher training program. There are two reasons for this:

1. These schools will furnish the only means of training for many of the workers. Sunday-school teaching is an avocation and will probably remain so for a considerable time at least. In the very nature of the case young people cannot be expected in any considerable number to receive their preparation for this work in higher institutions. The time and expense involved makes any such plan highly improbable. Opportunity for making preparation will have to be made easily available.

2. This type of school is necessary to provide for training in service. Administrators and teachers, whether doing their work as a vocation or as an avocation, need to continue a systematic study of their problems under proper guidance and direction. The only way to make this work effective is by means of an organized school readily accessible to all the workers in any given church or community.

The particular kind of organization and the extent and nature of the program will have to be determined by local needs and conditions. Many churches are now attempting to provide opportunities for both classes mentioned above. In a few instances the churches of a community are uniting in maintaining a single school. In a far larger number of cases, each individual church is attempting to provide for its own workers. No general rule can be laid down concerning the plan of organization and administration of local training schools. Local conditions must be taken fully into account and details worked out in accordance with these conditions.

Community training schools.—A community school has certain inherent advantages over schools maintained by individual churches.

1. It has the advantage of being more easily financed. It is far more economical for all the churches of a community to unite in maintaining one school than for each church to maintain its own school. A single school can provide the same range of courses with less teaching force than can several schools. Outlay for equipment, light, heat, and janitor service will be much less.

2. A community school has the distinct advantage of a larger number of students. For example, if one

hundred is the total enrollment, it is much better to have this number assembled in one school than to have the students distributed among a number of schools. The advantages of the former plan are obvious. A wider range of courses is possible. Even if a single church having twenty-five or thirty students can finance an extensive program, the small enrollment will limit the number of courses. Successful class work is very difficult, if not quite impossible, with an enrollment of three or four students. For example, classes in departmental work cannot be maintained in a church school unless the number of teachers is much larger than is usually the case.

If, however, these teachers from the several departments of the various church schools are enrolled in a single training school, classes of sufficient size to do good work can be provided. Another distinct advantage in the community school is that numbers generate enthusiasm. This is a matter of common knowledge to all those who are familiar with cooperative social groups. It is certainly true in a marked degree of student groups. A small group is very liable to disintegrate and almost invariably lacks enthusiasm while it lasts. This is not only true of class groups but of the student body as a whole.

3. A very potent advantage of the community training school is that it provides opportunity for effective cooperation of all the religious forces in a community. The school is an objective evidence of unified effort, and its influence in this respect upon the community as a whole is a matter of a good deal of importance. The influence of these schools where established in unifying the religious forces of a community is very marked.

4. It should be said finally that a community training

school is quite indispensable if community week-day schools are maintained. Those who are preparing to teach in these schools cannot receive their training in schools maintained by the various churches, granted that each church could provide an adequate program. Neither can teachers in week-day schools receive their training while in service except in a school maintained by the same cooperative body that maintains the week-day schools.

As already pointed out, the extent and character of the program of a community training school will be determined by the needs and conditions of the community. It is not possible, therefore, to outline a program in any detail which would be suitable for use in a particular community. The aims of teacher training have been discussed and the range of courses indicated in previous sections of this chapter. These will serve in a general way as suggestions in formulating a program. It is not to be expected that all the courses indicated can be offered by every community school. Selection will have to be made on a basis of the courses most needed and which can be provided taking into account the limitations as to faculty and equipment under which the school must carry on its work.

The organization for instituting and maintaining community training schools was discussed in some detail in Chapter IV. Examples were given there of the organizations in two communities for carrying on week-day instruction. In both of these communities training schools were instituted and maintained by these organizations. In each case the Board of Religious Education was responsible for the organization and administration of the school. The program of each of these schools is briefly indicated below.

EXAMPLES OF TRAINING SCHOOLS

The Calumet District Board maintained a school at East Chicago during the spring of 1920. The length of term was eight weeks, the classes meeting on Friday evening of each week. The school was conducted in one of the public school buildings. The time schedule was as follows: 7:20–8:15, class period; 8:15–8:40, assembly and devotional exercises; 8:40–9:25, class period. The following limited range of courses was offered: Old Testament History, Life of Jesus, Elementary Psychology, Aims of Religious Education, Methods of Teaching, and Organization and Administration of Sunday Schools. The classes were so arranged, as will be seen by reference to the time schedule, that each student could enroll for two courses.

The Board continued this work during the school year 1920-21. In order to accommodate the students, three schools were maintained at different places in the district, instead of having one central school. The work continued for two terms of eight weeks each. The schedule remained practically the same with minor modifications in the courses offered.

The Evanston Training School is another example of a successful community school. A three-year program is provided. The school opened in January, 1920, and covered the work of only one term of twelve weeks. The time schedule was practically the same as the one used in East Chicago. The program, however, provided a much wider range of courses. Those listed last year were divided into three groups as follows:

1. Biblical: The Life of Jesus; *Old Testament

History[1]; Prophets and Their Messages; *The Apostolic Age.

2. Departmental: *Beginners (Kindergarten); Primary Methods; The Junior Child and His World; Intermediate-Senior; *Young People.

3. Professional: Organization and Supervision of the Church School; Method in Teaching Religion; Childhood Religion; Religious Education of Adolescents; *Stories and Story Telling; Psychology and the Daily Life; Standards in Social Service.

Church school may supplement community school.—The community school does not necessarily supplant the church training school. Each church is still left free to maintain its own school. Its work, however, should supplement, not duplicate, the work of the community school. If the churches maintain a common week-day program, carried on either by individual church schools or community schools, the teacher-training work should be taken care of by the community school. The function of each church training school is to provide instruction in the doctrines, sacraments, and modes of worship peculiar to that church. That is to say, the Sunday-school teachers should be trained by each church in the use of subject-matter peculiar to the curriculum of its own Sunday school. This constitutes but a small part of any adequate teacher-training program, but it is a necessary part and should not be neglected.

Coordinating the work.—A satisfactory coordination of a community training school with that of the church school is a matter of the proper division of labor. The former should provide for fundamental

[1]Courses marked thus (*) were not offered last year, but are included in the curriculum which is now being put in final form.

courses in Bible, general psychology, child and adolescent psychology, principles and aims; methods, general and special; week-day curricula, the common elements in Sunday-school curricula, organization and administration, and the like. These courses rightly conceived constitute the major part of the training necessary for Sunday-school workers. This leaves to each church the task of providing such additional training as is needed to meet the peculiar requirements of its own teachers.

Church schools as the only means of teacher training.—Church schools frequently constitute the only available means of teacher training. Many churches are now maintaining such schools of one kind or another. A church having a large number of workers can successfully maintain a training school if it so desires. The enrollment is large enough to make possible an adequate program and the school can be properly financed. In such a case the program should be very similar to that of a community school plus the special courses referred to in the preceding paragraph. It should be said, however, that comparatively few churches are able to provide adequate facilities for training their educational workers. The limitation as to number and in financial ability makes the task a very difficult one.

The imperative necessity of providing some organized means of teacher training does not permit any summary dismissal of the present topic. For the present, at least, many churches will find it necessary to train their teachers in their own schools, and they should set themselves courageously to the task. In the smaller churches the program will be very limited, but it can be made vital if properly conceived and car-

ried out. Reducing the essentials to the minimum, *teachers must have clearly defined aims in their work, know the subject-matter used in instruction, and use the most fruitful methods in teaching.* These fundamental needs of teachers suggest the nature of a program, however limited it may be. If the program has to be meager, it is all the more necessary that effort be concentrated upon doing that which needs to be done most.

A time schedule somewhat similar to the one indicated for the community school is desirable. Class work should be planned which requires definite preparation on the part of students and which provides for recitation and discussion. The work in this school, although the enrollment may be small and the number of courses very limited, should be carefully planned and directed by competent leadership. If those enrolled, including both teachers and prospective teachers, are willing to devote sufficient time and effort to the task, a good deal can be accomplished in securing better preparation for their work.

Teachers' meetings.—These meetings constitute the simplest form of organization and may differ but little from an organization which we call a training school. In fact, the line of demarcation is not clearly defined in many cases and it is difficult to make any clear distinction between the two forms of organization. The purposes of each are obviously the same, and each represents an organized effort to provide training for prospective teachers and those already in service. No real purpose is served, perhaps, by the use of the term teachers' meetings in this connection. But it is in common use to designate the more informal kind of organization, and cannot, therefore,

be left out of consideration in the present discussion.

The success of teachers' meetings depends upon the same factors as determine the success of the training school. These are a definitely planned program, careful preparation on the part of those enrolled, and competent leadership. The program should provide opportunity for discussion of the problems arising in the work of the classroom. But a regular order of procedure should be followed so as to avoid waste of time and to prevent the meetings from degenerating into profitless discussion. Part of the time of every meeting should be devoted to carrying out a prearranged program of instruction.

Definitely planned reading courses.—The first essential of the success of these courses is competent supervision. This extends to the selection of the material, direction in carrying on the work, and a definite system of checking up on results. Teachers' reading circles have proved successful only when careful supervision has been exercised. These reading courses may well be combined with teachers' meetings. Where group direction of this sort is not possible individuals could receive assistance through enrollment in correspondence courses conducted by Sunday school boards or higher institutions which maintain departments of religious education.

Occasional meetings and conferences.—These are conducted from time to time by various agencies and serve a useful purpose. They cannot take the place of regular courses of instruction and are not designed to do so. Their purpose is both informational and inspirational, but they can accomplish little unless foundations are provided by other agencies. A confer-

ence held once a year extending over two or three days, or even a week or ten days cannot be depended upon except as a supplemental agency in the training of teachers.

Summer schools and teacher training institutes.—Higher institutions in increasing number are offering summer courses in religious education. The sessions vary in length from six to twelve weeks and academic credit is given for the work. Many who would not be able to attend during the regular academic year thus find it possible to spend a few weeks each year in the stimulating environment of a college or university. The constantly increasing enrollment in these schools affords abundant testimony of the growing appreciation of their value.

The teachers' training institutes maintained by the various denominational boards are making a very valuable contribution. They differ from the schools above mentioned in length of session and in details of program provided. The length of session varies from one to two or three weeks and instruction is somewhat less formal. They are held more or less throughout the year, but usually during the summer. While the work done in these is not a substitute for the work done by the regularly organized schools, it is highly important and should receive every encouragement.

Systematic supervision.—The only point for consideration here is that one important function of supervision is to secure improvement on the part of teachers. Systematic investigations of the work of public-school teachers reveal that many teachers not only do not improve in service but actually deteriorate when not properly supervised. On the other hand, it is very clearly shown that competent supervision is one of the

most fruitful means of increasing the efficiency of teachers. Discussion of the aims, principles involved, and technique of supervision is reserved for the next chapter.

ORGANIZATION, ADMINISTRATION, AND SUPERVISION OF TRAINING SCHOOLS

The first essential is, of course, a competent faculty. Instructors should be chosen with special reference to their qualifications to meet the needs of the students, and their needs are of the practical sort. For example, courses in Bible should not be designed primarily for critical study, but, rather, to provide for the fruitful use of the Bible in teaching children and youth. Technical courses in psychology should be avoided. The same principle should control in all other courses. It is, therefore, necessary that instructors be governed by the educational point of view. The successful training of teachers requires that those who train them keep in mind their needs as related to their work in Sunday and week-day schools.

Lack of trained workers.—One of the difficulties in maintaining training schools is to secure competent persons to carry on the work. The demand for this class of workers is so recent that the supply of those specifically trained is very limited. Until this supply is more nearly adequate, selection will have to be made largely on a basis of ability to adapt general training to the particular needs of those who teach in Sunday and week-day schools. The following classes of persons constitute the chief sources of supply for training school work: (1) The ministers in the various churches of the community; (2) directors of religious education; (3) Sunday-school teachers of training and expe-

rience; (4) public-school administrators and teachers. In case a college or university is located in a community or at a convenient distance, this will afford an important source of supply of competent workers.

Direction of the work.—The work of a training school, like that of any other school, requires proper guidance and direction. As stated in another connection, the school should be conducted under the auspices of the Board of Religious Education. Its executive officer, or some other competent person, should have direct charge of the school. He should prepare the program, select the faculty, and supervise the work, subject to the approval of the Board. It is important that definite plans and policies be formulated and carried out. Syllabi of courses should be made out in advance by the instructors and submitted to the executive officer of the school for such revisions as may be necessary. If a conference can be held with the instructors prior to the opening of the school, it is helpful in making clear the definite purposes of the various courses and in unifying the work. Conferences held from time to time during the school term are also advisable. In this way each instructor may keep in touch with the work as a whole, and will thus be able to make his particular contribution more successfully.

Viewing the work of the school from the standpoint of the students, courses should be arranged in proper sequence. For example, courses which are intended as prerequisite to other courses should be so designated in the program. The proper arrangement of courses, however, is not enough. Students need direction in making selections. Their interests, needs, and abilities should be ascertained and assignments made accordingly. A program, however well calculated it may be

to meet the needs of the various classes of teachers and prospective teachers, will not accomplish its purpose unless a proper selection of work is secured.

Proper standards.—One of the most important factors in the success of a training school is the maintenance of proper standards. Regularity and punctuality in attendance are absolutely essential. At the very outset it should be understood that enrollment carries with it the obligation to attend regularly and punctually. Those who will not assume the obligation should be dropped from the rolls. Accurate records should be kept and delinquent cases given prompt attention. The same standards should be maintained in this respect as are found in any well-regulated school.

The establishment and maintenance of academic standards is no less important. It has been found helpful in doing this to provide for three classes of persons: (1) Those who desire to visit the school from time to time but are not able to attend regularly. These may be called *visitors*. They should be required to enroll on cards provided for that purpose, and a record should be kept of their attendance. It should be understood that frequent visiting is to be discouraged. If a person desires to receive the benefits of the school, a more permanent relationship should be established. (2) Persons who desire to attend regularly, but are not able to make definite preparation for the work. It is customary in some schools to call these *auditors*. They are expected to attend regularly and promptly and to assume all other obligations except that of carrying out a systematic program of study. (3) The third class is composed of *students*. Definite assignments of work are made and lessons are regularly prepared. It is in connection with this work that academic

standards must be established and maintained. Frequent tests should be given and examinations of a more formal nature held at the close of the term. Chief reliance has to be placed upon the *students* to give character and permanency to the work of the school.

Permanent success of a school is very doubtful if the first two classes mentioned are relatively large. It is difficult to secure regular and punctual attendance and neither class makes any contribution in establishing and maintaining academic standards. There are some in every community who are vitally interested in the work of a training school but who do not have the time to devote to systematic study. These should be encouraged to attend as auditors. But the fact still remains that those who make no preparation for the classroom work also get comparatively little out of it. If they constitute a majority in a class, or even a considerable number, the morale of the class suffers. Every effort should be made, therefore, to impress upon all those who enroll the importance of doing systematic work.

It should be said in conclusion that teacher training, whatever may be the form of organization, requires careful and systematic supervision. Programs will not work automatically. Many details require painstaking attention. These cannot be left to the individual instructors. Some one person who possesses adequate training and who can devote the necessary time to the task should be responsible. Only in this way can fruitful results be secured and the work be placed on a permanent basis.

CHAPTER IX

SELECTION AND SUPERVISION OF TEACHERS

The importance and means of training teachers have been discussed in the preceding chapter. The problems of their selection and supervision are now to be considered. In the field of public-school education definite standards have been worked out for selecting teachers. Principles and methods of supervision are also being applied. The standards and technique cannot, of course, be applied without modification. But they can by proper adaptation be made to serve the interests of religious education in far larger measure than is now the case.

THE TASK OF SELECTING TEACHERS

The task of selecting teachers is one of the most important functions connected with school organization and administration. The success of instruction depends finally in large measure upon the personality and academic and professional fitness of those who teach. This is so fully recognized in educational circles in general that certain definite safeguards against the employment of incompetent teachers have been provided. These may be classed under two general heads.

Definite standards in determining qualifications.— These have in part been implied in the discussion of the training of teachers in the previous chapter. The

standards are designed to determine the fitness of applicants from three points of view: (1) Personal characteristics, (2) academic preparation, and (3) professional training. The criteria used in judging qualifications are, of course, not arbitrarily determined. They have gradually evolved out of the increasing importance attached to education and a better understanding of the processes of teaching and learning. Much has been accomplished in securing useful standards by systematic observation of teachers at work. Their successes and failures are noted and attempts made to connect these with their causes in so far as they are to be found in the teachers themselves. Score cards have been prepared on a basis of these observations for use in the employment of teachers to determine as accurately as possible what degree of success may be expected.

Application of standards.—Persons who select teachers should be fitted by training and experience to apply the standards intelligently. It is obvious, of course, that a person who has no knowledge of the necessary qualifications or who does not know how to discover whether or not the applicant possesses them, is not fitted to select teachers. It is true that some people possess greater natural ability than others in the matter of selecting teachers. This is equally true with respect to selecting workers of all kinds. In any case accurate judgment depends upon a knowledge of two things: (1) The nature of the work to be done and (2) the qualifications required on the part of those who are responsible for the success of the work. In the selection of teachers the person who performs this task must understand education from the standpoint of the teaching and learning processes. He must *know* the

qualifications necessary to success in teaching and be able to discover and evaluate these in performing the task of selecting teachers.

It need not be said that the selection of teachers for Sunday and week-day schools is governed by the same fundamental considerations as those which obtain in the selection of teachers in general. Teaching corps cannot be constituted by accident if any appreciable degree of success is expected. Children enrolled in classes for religious instruction have the same right to have their teachers selected with care and intelligence as in the case of the public school. If teachers cannot be secured for the Sunday schools who measure up in all cases to the standards established, we shall have to make the best of the situation for the present. But this does not mean that every effort should not be made to secure teachers who are at least the best obtainable.

Practical difficulties involved.—There are certain practical difficulties which have to be taken into account, especially in securing Sunday-school teachers. The source of the supply at present is limited to the community in which the school is located and in a vast majority of cases to the denomination maintaining the school. This often makes it extremely difficult to secure a sufficient number of teachers to carry on the work of the school. The most obvious remedy for this situation is to increase the supply, and this is precisely what has to be done. This has already been discussed in the previous chapter.

The point of emphasis here is that one method of increasing the supply is to discover to the last person every one whose interest may be enlisted in teaching a Sunday-school class. If a careful census were taken in many communities it would reveal a much larger

potential supply of teachers than is now even thought possible. Some of these will be found to be former Sunday or public-school teachers. Others may not have had such experience but by a course of training and careful supervision will be able to render effective service. Very few typical American communities lack a potential supply, at least, of people who by proper training and supervision will make successful teachers.

QUALIFICATIONS OF TEACHERS

The qualifications of teachers have already been discussed by implication in Chapter VIII. To train teachers successfully means that those who plan and administer the work must know what qualifications are necessary and how to develop them by means of training. The aims governing in the selection of curricula indicate what these qualifications are. Certain of these are fundamental to successful teaching of any kind.

Special qualifications.—In addition to these, there are certain special qualifications which are absolutely essential in the teaching of religion. The qualifications of teachers either for Sunday or week-day schools may be summed up briefly as follows: (1) From the standpoint of academic and professional preparation and that of experience, teachers in these schools should be as well qualified as the best teachers in the public schools. (2) Anyone employed to teach religion should possess a vital religious life. In addition to this personal religious experience they should have an abiding, intelligent interest in this form of Christian service and have special academic and professional preparation for it. Boards of Religious Education whether of the community or of individual churches wherever

possible should secure teachers who have had experience in religious education and other lines of religious work.

Personal characteristics.—The necessity for academic and professional qualifications in no way lessens the importance of personal qualifications. The work of the teacher is such that nothing can take the place of the personal factor. The kind of person who teaches has much to do with the permanent effect that teaching has upon the learner. This is true of any kind of teaching and particularly so in the teaching of religion. It is so intimately a personal matter that anyone who assumes to teach another its great fundamental principles and practices must possess a personality which can give adequate expression to them.

Personality, however, is a complex made up of qualities each of which enters into the success one attains in his personal relationships. And it is a matter of common knowledge that teaching involves personal relationships of a most vital sort. The qualities which make it effective are determined by the very nature of the teaching process itself. What these are and the order of their importance are questions which have received a great deal of discriminative attention from public-school administrators. Score cards referred to in a previous section have been prepared and used both in the selection of teachers and in rating them while in service.

Means of rating teachers.—An account of how one of these was made up is given in Bagley's *School Discipline* (pp. 30–33). In brief, one hundred experienced superintendents and principals were asked to make lists of ten specific qualities which in their opinion make up good teaching personality. The replies

include a wide variety of these specific qualities. But there were ten qualities which were given a place in a large number of lists and in the order of their frequency were as follows:

1. Sympathy.
2. Personal appearance.
3. Address.
4. Sincerity.
5. Optimism.
6. Enthusiasm.
7. Scholarship.
8. Vitality.
9. Fairness.
10. Reserve and dignity.

The above classification indicates the order of importance from the standpoint of frequency or the number of times each received mention. Thus *sympathy* stands first in the list and *reserve and dignity* last. The frequency of appearance of these qualities in the lists and the order of their importance might, however, represent merely opinions concerning what ought to be included rather than actual qualities revealed by unusually successful teachers. Some means must be employed to avoid the acceptance of mere opinion.

In order to check up on this, the investigator then resorted to the following device: He asked approximately one hundred fifty school administrators to list their six best teachers first in the order of "general teaching personality," ranking as number one the teacher with the best personality, as number two the next best, and so on. Then he asked them to list these same teachers in the order of their "sympathy," "personal appearance," and so on through the list of the ten qualities which his first investigation had revealed. In this way he was able to secure the actual judgment of these administrators concerning the relative importance of these qualities as revealed by the teachers whom they had selected as the six best in their respective schools.

The result of this was to change the order somewhat as the following list will show:

1. Address.
2. Personal Appearance.
3. Optimism.
4. Reserve or Dignity.
5. Enthusiasm.
6. Fairness.
7. Sincerity.
8. Sympathy.
9. Vitality.
10. Scholarship.

There would no doubt be considerable difference of opinion concerning whether all these ten qualities should be selected out of the large number which might go into a more extended list. But the fact that these were mentioned most frequently by one hundred experienced school administrators indicates their importance. It is very probable also that if accepted as being the ten most important qualities there would be lack of unanimity concerning the order of importance. But here, again, we have the result of the application of the list by those experienced in judging qualities of successful teachers whom they selected out of their own schools.

A score card suggested by Dr. Betts in his book *How to Teach Religion* (pp. 19–21) will be found highly useful. The list is much longer than the one given by Dr. Bagley. In fact, there are two parallel lists, one of "positive qualities" and one of "opposite" or "negative qualities." The qualities listed are numerous, those which are similar being grouped together. Being thus grouped there are forty listed under each of the captions "positive qualities" and "negative qualities." No order of importance is attempted in making up the lists. Only ten groups in each list, selected more or less at random, will be given here, which will serve the purpose of illustration.

Positive Qualities	*Negative Qualities*
1. Open-mindedness, inquiring, broad.	1. Narrow, dogmatic, not hungry for truth.
2. Judicious, balanced, fair.	2. Prejudiced, led by likes and dislikes.
3. Decisive, possessing convictions.	3. Uncertain, wavering, undecided.
4. Patient, calm, equable.	4. Irritable, excitable, moody.
5. Face smiling, voice pleasing.	5. Somber expression, voice unpleasant.
6. Religious certainty, peace, quiet.	6. Conflict, strain, uncertainty.
7. Taste in attire, cleanliness, pride.	7. Careless in dress, frumpy, no pride.
8. Self-controlled, decisive, purpose.	8. Suggestible, easily led, uncertain.
9. Courageous, daring, firm.	9. Overcautious, weak, vacillating.
10. Interest in Bible and Religion.	10. Little concern for Bible and religion.

These two examples of score cards will indicate the systematic attempt being made to judge "teaching personality." Personal characteristics are so vital that they should be judged as accurately as possible by those who have the responsibility of selecting teachers. No device is, of course, of any significance unless used by a person who knows how to use it and to estimate the value of results obtained. Keeping this in mind, the use of well-defined standards in judging "teaching personality" is indispensable in selecting teachers.

It is obvious that efficient teachers are just as indispensable in teaching religion as they are in teaching

any other subject. The inevitable consequences of poor teaching are far more disastrous in such a vital matter as religion than in the case of some other things. It should be said, therefore, that poor teachers of religion are to be avoided with even more care than is being exercised in our attempts to protect children against poor teachers in the public schools. This cannot be done in the absence of proper standards and without the exercise of competent judgment in their use.

The standards which have been proposed in our discussion are entirely reasonable and should be maintained wherever possible. It is true that, with the present unfortunate lack of adequate facilities for training teachers, the supply of properly qualified persons is not sufficient to meet the demands. The increase in demand incident to the rapid development of week-day instruction only serves to render the situation more acute. In the very nature of the case boards of religious education cannot expect in every instance to secure teachers who fully meet the requirements of the standards desired. In spite of this, however, certain minimum standards should be rigidly applied.

Every person accepted as a teacher of religion should possess a vital religious life and experience. Some knowledge of the subject-matter to be taught and of methods of teaching should be insisted upon. And finally all teachers should be required to utilize the means provided for their improvement. If these minimum standards are rigidly applied, careful and systematic supervision of the work both in Sunday and week-day school can be made to overcome in some degree at least, the lack of adequate training and experience on the part of the teachers.

It is very encouraging to note that the matter of

raising the standards of teaching is receiving increasingly serious attention. Those responsible for both Sunday and week-day schools are coming more and more to recognize that religious instruction cannot be given its rightful place as an integral part of all education unless better qualified teachers are secured. We must set ourselves persistently and systematically to the task of increasing the supply of well-qualified teachers. One way of accomplishing this, as has already been pointed out, is by competent supervision of teachers now in service.

THE SUPERVISION OF TEACHERS

The supervision of teachers has received comparatively little attention in the field of religious education. On the other hand, this constitutes one of the most important problems now occupying the attention of public-school administrators. It is here recognized that oversight of teachers is absolutely essential and that no school can be expected to achieve satisfactory results without it. The *kind* of school can make no difference from the standpoint of the necessity of intelligent supervision. The best way in which to get the matter before us as it relates to religious education is by an analysis of the situation. The causes making supervision necessary in the public schools are also present in Sunday and week-day schools. In fact, some of the causes are even more compelling in the latter types of school.

The need and functions of supervision.— Why does the work of a school need supervision? When a curriculum has been provided and teachers employed, why is it necessary that some one should be responsible for the direction of the work of the school? Why can-

not teachers of both Sunday and week-day schools carry on their work successfully independent of any oversight and control? These and other similar questions are best answered by considering in some detail the need and function of supervision.

1. The inclusive function of supervision is to direct and correlate all of the forces relied upon to attain the objects for which the school is maintained. The importance of coordinating the work of the school with that of the home and the public school has already been discussed. Plans have to be worked out to secure this, but they will not work automatically. Some one has to work the plans, and this is a day-by-day, week-by-week task. Other plans which have to do with instruction, discipline, recreation, and the like require some one to guide both teachers and pupils in carrying them out. A school to be at its best requires not only that each teacher be successful in doing her particular work well but that all the teachers *work together as a unit*. To secure this cooperation requires a directing mind which is capable of seeing the necessity of unity of effort and also capable of securing it. This reveals the need of supervision and its more inclusive function.

2. Supervision is needed because many teachers lack adequate training and experience. If all teachers were highly efficient, the need of supervision is still apparent for the reasons stated above. Unfortunately, many of them, because of lack of training or experience or both, are quite helpless without the aid of intelligent and sympathetic direction. The training of teachers in service has already been discussed in the previous chapter. It was there pointed out that well-planned supervision is one of the effective means of training teachers. The discussion here is from another point

of view, namely, that these teachers require careful supervision in order to carry on the work of the school successfully. As long as we are compelled to have such a large proportion of teachers who are not qualified for their work, careful supervision is the only means of maintaining anything like reputable educational standards.

3. Supervision furnishes a stimulus to regularity and uniformity of work. Teachers, like all other workers, need this. To know that some competent and sympathetic person is passing judgment upon our work for the purpose of making it more effective stimulates us to do our best unaided and to keep our work up to a high level of efficiency. We like to have a part in a common endeavor where unified effort is accomplishing more than could be accomplished by each working independently. The right kind of supervision helps to give a social meaning to the work of the school.

4. Teachers should be classified in accordance with their needs. All teachers need more or less supervision to secure unity in the work of a school. Those belonging to the first class mentioned below require little supervision except for this purpose. A good classification is furnished in Cubberly's *Public School Administration* (p. 232).

(*a*) Superior teachers whose training, experience, and personality enable them to do their work with very little oversight. Their work serves as standards to be attained by other teachers and furnishes a stimulus to them.

(*b*) Teachers who possess good natural ability and have been rather successful, but who have gotten into ruts and resist innovations. A larger vision of the meaning of religious education is needed and more

effective methods are required. They need constructive, sympathetic supervision in order that they may become forward looking and efficient.

(*c*) Teachers who lack scholarship or practical skill or both and are unconscious of their failure. They do not know they need help and this fact makes the task of supervision rather difficult. If a school has many of this kind, it stands in need of vigorous overhauling.

(*d*) Teachers who lack scholarship or practical skill or both and are conscious of their shortcomings. They are self-conscious and timid. Their energies are dissipated in worrying over their failures. Their work is carried on perfunctorily and naturally lacks vitality. They need help to standardize their work and sympathetic direction in preparing themselves for it.

(*e*) Beginning teachers who have had little or no training. This class is relatively large in many Sunday schools and supervision of their work is absolutely essential if anything like successful teaching is expected of them. One of the results of efficient supervision will be to get many of these teachers into class *a* described above. In the absence of supervision there is danger that they will recruit classes *b, c,* and *d*.

There are, of course, no exact lines of demarkation which divide teachers into precisely the five classes here indicated. This classification, however, will be helpful in making clear the functions of supervisions and in defining the nature of the task.

5. Supervision provides expert service in directing the work of the school. It makes possible immediate and accurate diagnoses of instructional and disciplinary difficulties. Remedies can be wisely selected and intelligently applied. The lack of adequate time for the work of the Sunday school makes efficient supervision

imperative if for no other reason than that it saves time and prevents waste of effort. A directing mind is able to see the work of the school as a whole and to secure proper cooperation of all the forces.

RELATIONS IN WHICH SUPERVISION IS EXERCISED

One of the important tasks of a supervisor is to make a study of the school to ascertain the points at which supervision is most needed. A successful supervisor does not wait for some outstanding difficulty to arise before he makes suggestions or gives directions. He discovers potential needs and difficulties and thereby prevents acute situations from arising. He prevents conditions of disorder and ineffective teaching by anticipating their causes. "An ounce of prevention is worth a pound of cure."

Supervision of classroom work.—Poor classroom work means a poor school. A Sunday school is no exception to this rule. The recitation is the vital point of contact between teacher and pupil. Here is where lessons are assigned, instruction given, and methods of testing and drilling applied. Some of the points at which teachers need help are as follows:

1. The first requisite of good teaching is clear, well defined aims. The aims of religious instruction have been discussed in Chapter III. These aims must be realized largely through the work of the classroom or not at all. Teachers need help in keeping these aims before them as definite objectives in their teaching. They also need to keep clearly in mind that each recitation has certain definite immediate objectives in realizing one or more of the final objectives. For, example, every well-planned recitation has for its aim *instruction, drilling,* or *testing.* In fact these all enter

more or less into every recitation. But one of them should receive the emphasis. The teacher needs to determine in advance whether the recitation shall be devoted primarily to teaching the pupils something new or to drilling them or testing them upon something already learned. *One function of supervision is to help the teacher to determine which of these should be emphasized in a particular recitation.*

2. Teachers need help in the choice and right use of *methods in conducting the recitation.* There are three chief methods, each of which has its value. They are usually designated as follows: (*a*) The telling or lecture method, (*b*) the question method, and (*c*) the topic method. The first method has its value but it is used far too much in the Sunday school. Teachers are inclined to talk too much. The conditions under which they carry on their work, already referred to in Chapter VII, are partly responsible for this. But the conditions should be improved and teachers should not only do less talking but should talk more to the point. The teacher should make her contribution to the recitation by telling something that has interest and value. But she should know what to tell, how much to tell, and how to tell it. In the majority of those classes where the teacher does the most of the talking not much is being accomplished.

A liberal use of the question method is indispensable to good teaching. This method, however, requires considerable skill on the part of the teachers. Untrained and inexperienced teachers particularly need careful supervision in its use. They need help in making their questions *pertinent,* so that the main points of the lesson may receive proper emphasis. An enormous waste of time results from trivial questions on the part of

both teachers and pupils. Teachers need help in learning how to formulate questions so that they will be *clear* and *definite*. Pupils should not be required to spend their time in guessing at the answer to the question because of lack of clearness. This may result from ambiguous language or the use of language which the pupils do not understand or the use of long, involved sentences. Poor questioning resulting from any and all of these causes means poor teaching.

The use of the topic method is likewise subject to great abuse. It too frequently degenerates in indiscriminate talking on the part of the pupils. This method is successful only when the topics are selected with reference to the main points in the lesson and the discussions are skillfully guided by the teacher. Pupils should be encouraged to express themselves, but they should not be allowed to consume the time of the class by talking about irrelevant matters. Inexperienced teachers are apt to be deceived by appearances. Animation on the part of the class and an apparent interest in indiscriminate talking are not substitutes for genuine interest in the lesson in hand and intelligent expression of the truths to be learned.

3. Teachers need supervision in assigning lessons and in directing pupils in their study. The proper assignment of a lesson is the first requisite of a good recitation. The length of the lesson must be determined by its degree of difficulty from the standpoint of the ability of the pupils, and by the amount of time available for study and recitation. The printed "lessons" in the form of leaflets or in books often need considerable modification. At best they serve only as suggestions to the teacher as to the amount and character of the work to be assigned for any one lesson.

And in any event, lessons are not assigned by merely placing the material in the hands of the pupils. An assignment of a lesson means that the pupils know what is expected of them and how to go about it to prepare for the recitation.

It will be seen that the assignment of a lesson is very clearly related to a study of it. Directed study is one of the present needs of the Sunday school. In discussing in another connection the necessity of lengthening the time at least to one hour and thirty minutes this was pointed out. Home study cannot be depended upon in most cases to secure adequate preparation of the lesson. This means that the pupils must devote some time in school to the study of assignments and this should be done under the direction of the teachers. Inexperienced teachers and others who have not been trained for their work will require supervision in giving proper direction to pupils in the preparation of lessons.

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Supervision in matters of discipline.—In no single respect do teachers need help more than they do in matters of discipline. This is not only true of Sunday-school teachers but of teachers in general. It is a matter of common knowledge that teachers fail in discipline more frequently than in any other particular. The failure is perhaps not quite so obvious in the case of Sunday-school teachers as of public-school teachers, due to lack of standards in the Sunday schools. But this only makes supervision all the more necessary and the task all the more difficult. Teachers need help in raising the standards and in maintaining these standards when established.

Supervision of social recreational activities.—The program of religious education is coming to include

more and more of these activities. In no other respect are children and young people so much in need of intelligent and sympathetic direction. This task cannot be left to individual teachers. There must be a definite policy for the school as a whole and it must be wisely administered. The great need at this point is a constructive policy which recognizes the social and religious values of these activities and supervision of a kind that will secure to children and young people the largest possible degree of freedom and initiative and at the same time provide the necessary sympathetic, intelligent direction.

Supervision as related to physical conditions.—Schools providing religious instruction, whether Sunday or week-day schools, require favorable conditions under which to carry on their work. Systems of ventilation, adequate lighting and heating facilities and the like do not work automatically. Neither can their proper functioning be left to the initiative of janitors or individual teachers. They must be held responsible for proper physical conditions by the supervising officer of the school.

PRINCIPLES GOVERNING IN SUPERVISION

The following principles help to define the task of supervision and are suggestive of modes of procedure.

Supervision in order to be effective must be purposeful and systematic.—It should be consistent so that teachers and pupils may know what is expected of them. They should feel that the school is being conducted in accordance with definite policies, and they should know what these policies are. This is the only basis upon which cooperation can be secured.

Help should be given when and where it is most

needed.—The supervisor must, therefore, be a good diagnostician. Teachers and pupils alike need to have their attention directed to the causes of failure and should receive aid at the point of greatest weakness. Weak spots in a school are like weak links in a chain. Disorder in one classroom is soon reflected in the assembly and is apt to spread throughout the school. A few unruly pupils soon become centers of infection. Inefficient work on the part of a single teacher will eventually lower the standards of the work of other teachers. It is the function of the supervisor to *strengthen the weak spots.*

Criticism should be constructive.—A positive suggestion is usually more effective than a negative criticism. Teachers must, of course, learn what not to do, and causes of failure must be pointed out. But their attention needs to be directed particularly to causes of success. The negative criticism is very easily interpreted by sensitive teachers and pupils as fault-finding. If overindulged in, it very readily degenerates into nagging. The more one plays on an instrument out of tune the more discord is produced. The remedy is to tune up the instrument.

Commendation should be given when deserved.—Indiscriminate commendation is destructive of good school morale. It may be and frequently is misleading to those who are commended. Inexperienced teachers particularly are apt to take it at its face value and form wrong estimates of their work. The practice is also demoralizing to the school as a whole because of the lack of discrimination shown in evaluating work and conduct. In the case of those who take it seriously its result is to give false impression concerning the real conditions in the school. No incentives are furnished

to improve classroom work or conduct if things are considered to be all right as they are. To those who are wiser, fulsome praise on all occasions serves only to convince them that the supervisor is either insincere or incompetent.

On the other hand, commendation when deserved and properly expressed is a very fruitful method of securing cooperation. It establishes friendly relationships, serves as a stimulus to those who are doing well and as an incentive to others who are thus made conscious that they have failed to measure up to the standards of the school. Nothing is more encouraging to earnest, conscientious teachers and pupils than to know that those in authority recognize success. The supervisor who passes judgment only when something goes wrong always fails to establish the sympathetic relations necessary to fruitful supervision. Knowing when and how to praise successful effort is an important factor in the fine art of directing the work of any school.

Successful supervision allows the fullest possible measure of freedom and encourages initiative and originality.—The personal factor is a most important consideration in education of any sort. In religious education this is especially true. Supervision of teachers should result in increasing ability on their part to carry on their work unaided. They should become increasingly self-reliant and have an increasing sense of personal responsibility for the results of their teaching. The results should be the same in the case of pupils. They should become increasingly responsible for regularity and punctuality in attendance. Problems of discipline, both for supervisor and teacher, should grow less as pupils gain experience in self-con-

trol. Preparation of lessons should be made with less and less strain upon the teachers. None of these results are possible for either teachers or pupils unless they are encouraged to achieve freedom through an increasing ability to carry on their work unaided.

Matters of routine should be mechanized.—This principle is in no way contradictory to the one just discussed. Habit saves time and energy, makes skill possible, and leaves us free to direct our attention to those things which require conscious effort. Passing of classes, responses to signals, collecting and distributing material are some of the matters of routine in which there should be uniformity. Uniform ways of doing these things should therefore be insisted upon and persisted in until they become established. Such a plan is conducive to good order, economizes time, and results in habits of cooperation in a social enterprise.

METHODS OF SUPERVISION

The practical question which the supervisor constantly faces is, *How* can I direct all the forces of the school to the best advantage? Effective supervision requires time both on the part of supervisor and teachers. The former must be in contact with the work while it is going on, and both he and the teachers must devote considerable time to details outside of the classroom. This makes the problem particularly difficult in the case of the Sunday school. It meets but once a week, and the time it is in session is wholly inadequate to allow for proper supervision. In fact, the most of the work must be done outside this time. As already pointed out, supervision is one means of training in service and a program for the former serves as means to secure this training.

Demonstration lessons.—These bring the supervisor in direct contact with the teachers. He observes them at work either in directing study or in conducting recitations. Their needs are revealed and assistance can be given by suggestions or by demonstrating how the work should be conducted. This method has to be used very wisely and even sparingly in most instances. If resorted to frequently, it is apt to discredit the teacher in the eyes of the pupils. It consumes time which should belong ordinarily to the teacher. Frequent interruptions of the routine of work tend to break down the morale of the class. The method, however, has its place in a well-formulated plan of supervision.

Written directions and suggestions.—These should apply to the amount of work to be covered, the assignment of lessons, supervised study, conducting the recitation, matters relating to worship and discipline and to other matters pertaining to the general oversight of the school. This method requires careful and explicit formulation of suggestions and directions which must be in sufficient detail to serve as guides to the teachers. It enables the supervisor to adapt his instructions to the needs of individual teachers much the same as personal conferences. Written communications cannot, however, wholly take the place of conference, though they can be utilized in many instances. If the written directions are preserved as they should be by the teachers, they serve more or less as permanent guides.

Teachers' meetings.—These constitute one of the most effective methods of supervision if rightly used. It is true that teachers' meetings require considerable time, and they are proverbial time-wasters. It is not

an easy problem to find a convenient time when all the teachers can assemble at one place for conference and discussion, but it is absolutely essential that this be done, and it can be done if teachers have the right attitude toward their work. It is more difficult to accomplish this in the case of the Sunday school than that of the week-day school. It does not help matters to underestimate the difficulty of the problem. But let it be repeated that frequent teachers' meetings are essential and that real desire and honest effort on the part of all concerned will largely overcome the obstacles. The hour or more spent each week in these meetings should be regarded as a part of the schedule of every teacher. When this is once established difficulties will be more easily overcome.

Causes of failure.—The charge that teachers' meetings are far too frequently little better than mere time-wasters is unfortunately true. There are three main causes for this.

1. The teachers are included in a general meeting of the whole Sunday school force. The assemblage, in fact, in many cases is not a "teachers' meeting" at all, although it is so regarded and an attempt is made to have it function as such. This situation precludes any possibility of success.

2. Wrong attitudes toward the meetings on the part of teachers and sometimes on the part of supervisors as well. It is felt that the meetings form no integral part of the whole educational program of the church. Attendance is regarded as a duty not well defined or as a matter of no importance which may be neglected without loss either to the individual or the school.

3. No plan or purpose to serve as a basis for a fruitful meeting is discernible. The first requisite for

a successful teachers' meeting is a carefully prepared program. The supervisor's preparation of the program and his methods of carrying it out should be such as to serve as a guide to the teachers in their own work. Or if a committee of teachers prepare the program and are responsible for presenting it, it should serve as a model to the other teachers. Such a program means well-defined aims clearly revealed by the program itself and the use of methods which will accomplish the results intended.

The remedies.—The remedies for these several causes of failure or only partial success of teachers' meetings are obvious. A teachers' meeting should be composed only of teachers and prospective teachers who are in training for service. It may be desirable for these to attend the more general meetings of the entire Sunday school force, but they cannot take the place of teachers' meetings which if properly conducted will serve as one of the most fruitful methods of school supervision. The attitude referred to is no doubt due, in part at least, to the failure to segregate the teachers and to the kind of program or lack of program which too frequently characterizes these meetings. The remedies in both cases are clear. Anyone who is competent to supervise a school of any kind is also competent to plan for and conduct teachers' meetings. The remedy for failure at this point is for the supervisor to set himself earnestly to the task of making teachers' meetings worth while by providing a suitable program for each meeting held.

DEMAND FOR TRAINED SUPERVISORS

The tasks of selecting and supervising teachers are not easy ones. It is clear that neither can be per-

formed successfully by persons who are not qualified for the work. The qualifications and functions of the officer responsible for their successful performance are referred to in Chapters V, VI, and VII. The supply of such persons is not equal to the potential demand. One of the ways in which the supply can be increased is by making the potential demand an actual one. Churches are already calling for trained directors for their church schools and the establishment of community schools is still further increasing actual demand. This is a very hopeful sign. It reveals an awakened interest in religious education and is calling attention to the need of trained workers in this important field of service. This, in turn, is resulting in an increasing number of men and women who are planning to enter the work. Facilities are being increased to train them and the outlook on the whole is encouraging.

Meeting the situation.—One of the practical questions which we are facing is, What can be done in the meantime by boards of education of church and community schools? The general answer is that they should do the best they can. Secure the most competent persons available either locally or elsewhere and help to create the most favorable conditions possible in which to carry on the work of the school. As pointed out in another connection, the discovery of people in our communities who have had some educational training and experience is one method of increasing the supply. Public-school administrators and teachers will in many cases be able to render useful service at least temporarily.

An earnest desire, properly manifested, to enlarge and make more vital our programs of religious educa-

tion will stimulate an interest on the part of those who are most competent to supervise the work. If a persistent effort is made by those in authority to secure the most competent persons available to select and supervise teachers, the supply of such persons will be larger than even the most hopeful imagine. Securing the services of these persons as supervisors will almost immediately result in better Sunday schools and week-day schools.

Meanwhile the number who seek special preparation for this work will greatly increase and the facilities for training them will keep pace with demand for training. Everything cannot be done in a day. But this is no reason why we should not do our best and this is more than we have been doing. Better supervision of religious education is imperative. It can be secured if we approach the task intelligently and courageously.

CHAPTER X

ADMINISTRATIVE MANAGEMENT OF PUPILS

The center of interest in religious education as well as in all other kinds of education is the pupils. Enrollment, attendance, punctuality, gradation, classification and discipline are the more significant things included in the term "school management." Unless these have proper attention, the extension of time devoted to religious education will not bring fruitful results. If these things continue to be neglected, improved curriculum, better-trained teachers, and more adequate equipment will be of little comparative value. Because of the supreme importance of proper management of pupils the matter will be discussed in considerable detail.

The difference between conditions surrounding the work of public schools and that of Sunday and week-day schools must be kept clearly in mind throughout the entire discussion. Failure to do this would be extremely unfortunate. In many important respects these conditions are different and will continue to be so at least for a considerable time. On the other hand two things should be emphasized at this point: (1) There are certain fundamental principles which underlie the successful management of any school. These principles cannot be ignored except at the expense of the success of the school. (2) The public school has accumulated a fund of experience which can be

utilized in securing and enforcing better standards in Sunday and week-day schools. It is true, of course, that this experience is valuable only in case *proper adaptations are secured.* Any attempt to model religious instruction wholly after the plan of the public school will inevitably end in failure. Intelligent adaptation rather than servile imitation points the way to success.

Religious education must stand on its own feet and work out its own destiny. But this should not blind us to the fact that the public school through long experience has worked out valuable standards and a successful technique in school management. In the belief that this experience can be utilized to great advantage, considerable stress is placed upon it for purposes of giving concreteness to the discussion.

SCHOOL ENROLLMENT

Other things being equal, the school which secures the largest percentage of enrollment serves its constituency best. The first great task, therefore, is to secure the enrollment of those for whom schools are established and maintained. Educational opportunity provided either by the church or the State means nothing to the boys and girls who are not enrolled. It has been found that compulsory support of schools is not in itself sufficient to insure educational opportunity to all the children of all the people. Only when parents because of interest or compulsion see to it that their children attend school can it be said that education is universal.

The State has come fully to recognize the necessity of securing the largest possible percentage of enrollment of the entire population of school age. In the

effort to accomplish this four lines of endeavor have developed. One of these will not be applicable in the case of Sunday or week-day schools and the others will require adaptation. A careful study, however, of these means of securing public-school enrollment will afford a valuable background for an intelligent consideration of the problem before us.

The school survey.—The first thing necessary in any successful attempt to secure school enrollment is to obtain accurate information concerning the total number of children who are of school age. This is accomplished by means of a survey or census.[1] The purpose of the survey is to secure full and accurate information, against which to check the records of enrollment and attendance. It should therefore be of a kind and in sufficient detail to furnish a basis for securing full enrollment and regular attendance.

1. Public school officials have come more and more to rely upon the use of surveys. In the earlier years not much was attempted in this regard. The census was taken, but its purpose was little more than to ascertain the number of children of school age in order that the school district might receive its share of the income from permanent school funds. In other words, the purpose of the census was not to furnish a basis for school procedure but merely to add so many dollars to the school fund. The census takers simply ascertained the number of children of school age in the district and their respective ages.

These facts are essential but are wholly insufficient for the purpose under discussion. If a child is not enrolled in school, what is the reason? Is the cause to be found in the home or in the school or both? Are

[1]Cf. Bliss, D. C., *Methods and Standards for Local School Surveys*, Chapters I. VI.

the parents merely indifferent? Is the child kept out of school to work? If so, is his assistance necessary to the support of the family? If he has dropped out of school is it because of dissatisfaction with the school? If so, what are the detailed facts in the case? These are a few of many similar questions which should be answered by the school census. Many public schools are now successful in securing this more complete information upon which to base procedure.

2. The second line of development consists in more effective methods for securing information. It takes into account first of all a clearer conception of the kind of information needed. This has now been worked out in such detail by many schools that the information itself suggests the method of procedure for securing enrollment and regularity in attendance.

It should be said in this connection that experience has shown that the personnel employed to gather and interpret information of this kind requires careful attention. Invading homes to secure information concerning not only the children but the parents themselves is a delicate matter. Sanitary conditions, economic status, attitude of the parents toward the school, and other similar things constitute the necessary facts to be learned. If parents are at all reluctant to give information, it requires sympathetic insight and rare skill to secure the necessary responses. This requires persons of training and experience, and public school officials are coming more and more to realize this fact. In consequence the selection of persons to take the census is receiving far more consideration than formerly.

3. The third line of development has to do with methods of tabulating the information and of keeping

the records. The facts must be properly interpreted, made readily available, and put into permanent form. The form in which the records are kept must, in effect, constitute a continuing census so that the card index or other method of keeping the record will permit it to be kept strictly up to date.

Making the school accessible.—The State has undertaken to bring the school to the children. This has been accomplished by multiplying schools and by locating them in such manner as to make them readily accessible. A further step has recently been taken which provides means of transportation at State expense. Conditions in many communities are not altogether desirable, but on the whole great progress has been made in making school privileges accessible to all the children. This is the first step essential in any program of education which undertakes to make educational privileges universal.

Appeal to interest.—The public school has made *successful appeal to the interest of parents and children.* It has been long recognized that providing adequate school facilities and making them available is not sufficient. Favorable public sentiment is absolutely essential. Interest in education must be aroused and maintained. Recognizing this, public-school officials and teachers have for many years been endeavoring to arouse and maintain widespread and permanent interest.

This has been done in two ways: (1) Officials have kept the schools before the people. The benefits of education have been discussed in the press and from the pulpit and platform. In various other ways the attention of the people has been centered upon the work of the schools. As a result of these efforts,

there has been a growing interest in education and an increasing appreciation of its benefits. This development furnishes one of the most significant chapters in the history of American education. (2) Education has been made increasingly worth while. This has been accomplished by constant enrichment of curricula and by adapting the work to the needs, interests, and capacities of children. School officials and teachers have not only advertised the benefits of the schools, which is essential, but they have delivered the goods. They have not only talked about the benefits of education in season and out of season, but have made it increasingly beneficial. Furthermore, they have made it more and more attractive to the children themselves. Both parents and children have thus been appealed to and an increasingly large number of parents have come to regard it as their duty to send their children to school. The minority, who are more or less indifferent, are powerfully influenced by the majority.

The children themselves are an important factor in this relation. If the work seems worth while to them and if they find satisfaction in it, they commend it to other children who are not in school. The steadily growing popularity of the American public school is due in no small measure to the increasing interest on the part of the children. They have been responsible in no small degree for an increasing enrollment from year to year.

Compulsory attendance.—Compulsory attendance laws have been enacted to insure full enrollment. These laws have been slow in their development and their enforcement in many communities is more or less neglected. In fact, in a very large number of communities such laws are quite unnecessary except in dealing

with exceptional and isolated cases. In larger centers of population, where a multitude of industries employ child labor, these laws are necessary and their enforcement is a matter of great aid in securing school enrollment. The success of the public school, however, does not rest upon these laws. They are merely an aid in extreme cases of indifference and neglect. *Public opinion—and this includes children as well as adults—is the only sure foundation upon which rests the success of the public school.* In fact, this is the only sure foundation upon which the success of any school can rest in a democracy like ours.

ENROLLMENT IN CHURCH AND COMMUNITY SCHOOLS

The foregoing discussion regarding public schools suggests the nature of the problem and also something of the technique for dealing with it. It need not be said that the program of religious education should reach literally millions of children who are not now receiving formal religious instruction of any kind. It cannot do this unless they are enrolled in schools maintained by the church or other agencies. One of the outstanding problems confronting all those who have the administrative responsibility for religious education is to secure the enrollment of large numbers who are now wholly untouched by the influence of religious instruction. In so far as the methods used by public-school administrators are applicable they should be vigorously applied.

Compulsion through legal procedure of any sort is, of course, impossible, and, in any event, it is not desirable. As pointed out, public-school officials recognize that the benefits of compulsory attendance laws are extremely limited. They have their place in a demo-

cratic scheme of education, but their function is relatively unimportant as compared with other and more effective methods of securing the presence of children in the schools. The lack of such means to secure attendance upon religious instruction is not a severe handicap and the advantage of the public school in this particular is not as great as it may seem to be at first thought. Other means, all of which are available in the field of religious education, if they are intelligently and vigorously applied, will secure finally an enrollment which will include multitudes of children and youth who would otherwise receive no religious training.

The technique employed by the public school if properly adapted will be found extremely valuable. This is in brief as follows: (1) A survey or census to secure full and accurate information concerning the pupil population of the community, (2) providing adequate facilities for instruction and making these facilities readily available, and (3) arousing interest on the part of both parents and children in religious education.

Survey necessary.—It should need no argument to show that a survey or census to get the facts is absolutely necessary. Enrollment in schools of religious instruction can make little progress until this information in detail is available to the administrators and teachers of these schools. They should know how many children and youth in the community are not enrolled and the reasons therefor. It is true, of course, that some of the causes of indifference or antagonism may be beyond the control of those who are responsible for securing enrollment. But it is equally true that causes cannot be modified or removed until they are known. How many pastors or superintendents of

Sunday schools or directors of religious education know the number of children not enrolled, let alone their names and residences? How many know the causes of indifference or antagonism? In how many cases has intelligent effort been made to find out the facts? It is safe to say that few know the facts and that many have not even given serious attention to their significance. The interests of the church and the larger permanent interests of the community demand that this matter shall have the attention it deserves.

Adequate facilities.—Inadequate facilities is without doubt one of the reasons why many children are not receiving religious instruction. The membership of the church is widely scattered throughout the city or surrounding country and the church is not easily accessible. In many cases if children should come they could not be enrolled because there is no place for them. Classrooms are overcrowded and no serious attempt is made to make room for those already enrolled, to say nothing of those who should be. The policy of the public school to take educational opportunity to the children and to provide for all of them is one which should be adopted by the church. As already pointed out, when the public school cannot take school to the children it transports them to the school. *The important point is to make the school easily accessible.* This the church must do in far larger measure than it is now doing.

Interest of parents and pupils.—Interest must be aroused and maintained in religious education. The comparative lack of interest is very obvious. This is attested not only by the enormous number of children not enrolled, but also the high percentage of irregularity in attendance. It is impossible to estimate the actual enrollment, both because of the lack of informa-

tion concerning the number not enrolled and accurate methods in keeping records, but it is no doubt much less than the reports indicate.

The results of investigation reveal that there are approximately twenty million children in the United States of school age. Of this vast number, approximately five million, or only twenty-five per cent, are receiving formal religious instruction. The percentage of irregularity of attendance is equally difficult to ascertain. Enough facts are obtainable, however, to show that it is enormously high. A study based upon obtainable data shows that the average attendance of the children enrolled is less than thirty *one-hour* periods per year. Lack of interest in and appreciation of the value of religious instruction is the fundamental cause of both these deficiencies.

The first step in arousing interest on the part of both children and parents is to present a more worthy program of religious instruction. Like the public-school program, it must make a more compelling appeal to the children themselves. It must be better adapted to their needs and capacities, taught by more competent teachers, and the instruction given under more favorable conditions. Only in the degree that these results are accomplished do we have a right to expect any great enthusiasm manifested on the part of the children. Exhortations to attend Sunday school or to be prompt and regular in attendance are not nearly as effective as is a Sunday school which commends itself to the children as being worth while.

The second thing needed is to get this program to the attention of parents and to the people of the community in general. So many things now demand the attention of people that education, like everything else,

has to be properly advertised. This is particularly true of religious education. Parents are now generally committed to the policy of seeing to it that their children secure an education. But this was not accomplished in a day. It has been a development rather rapid in recent years and not yet wholly consummated. Religious instruction has been left out of the general scheme and by many is regarded as of secondary importance, if, indeed, of any importance at all. This situation cannot be changed immediately, but it can and must be changed if the multitude of children not receiving religious instruction are to receive it. Interest in any type of education and belief in its value on the part of parents and the public in general is fundamental in any attempt to secure increased enrollment. This is true whether the type of education be civic, vocational, or religious.

The development, then, of intelligent public opinion concerning the value and necessity of religious instruction is imperative. As pointed out, the program must be worthy and must be presented to the people insistently and continuously if it is hoped to create and maintain intelligent interest. It is the business of the church to do this either through its own agencies or through other agencies maintained by cooperative effort. These agencies were discussed in previous chapters and the matter need not receive further attention here.

REGULARITY AND PUNCTUALITY IN ATTENDANCE

The necessity of regularity and punctuality should require little discussion. So fully is this recognized in the field of public education that it is conceded without argument. Attention there is wholly directed to

means and methods of securing the highest possible percentage of regularity and punctuality. Great progress has been made in this respect in recent years. The average daily attendance as compared with enrollment has constantly increased.

Irregularity and lack of punctuality.—The same cannot be said of the church schools. Records are not very reliable and are frequently not preserved from year to year. It is therefore not possible to secure exact data of comparison. This can be said, however, in the case of many Sunday schools: If attendance were ever more irregular than now and if the cases of tardiness were ever more numerous, it is quite impossible to conceive of a school being held together at all under such conditions. How some of these schools survive under present conditions it is difficult to see. The only possible explanation is that the program so lacks vitality and the work which the children lose is of so little importance that absence or tardiness is relatively a matter of little concern. Perhaps this is not the explanation, but it seems to be the only possible one. One thing is certain, and that is that no vital, worthwhile program of education can long stand the strain of persistent irregularity and lack of punctuality on the part of any considerable number of pupils.

That some Sunday schools do seem to be able to stand the strain, only makes for their condemnation. Because of the intolerable conditions prevailing in many Sunday schools in the matter of irregularity and lack of punctuality, it is necessary to emphasize the importance of changing these conditions. Such schools can accomplish but little in the way of vital religious instruction. Their chief result is to encourage the formation of bad habits in the children, develop attitudes

of indifference, if not of contempt and hostility to the church and its agencies, and to confirm parents in their indifference or antagonism. The cause of religious education can ill afford to have such schools continue to misrepresent its interests. If reform cannot be secured, the value of their continuance is doubtful. But reform is possible if sufficient interest and intelligence can be brought to bear upon the situation.

The remedies for irregularity and lack of punctuality have already been enumerated in part and discussed in the previous section. The problems involved in securing enrollment and regularity and punctuality in attendance are closely related. The causes for failure to attend school at all and to attend regularly and punctually are in part identical.

Interest again.—Lack of interest on the part of parents and children is one of the chief causes. If parents do not regard the work of the church or Sunday school important enough for their children to attend regularly not much helpful home influence can be expected. If children do not find the work interesting and attractive, in the absence of parental compulsion, they will be irregular and finally drop out.

Attitude of officers and teachers.—The attitude and example of officers and teachers is frequently another cause. If they are irregular in attendance and careless in the matter of punctuality, pupils are encouraged to be irregular and careless. It not infrequently happens that Sunday school classes are taught quite as often by supply teachers as by the teachers assigned to the classes. This can have but one result—irregularity on the part of the pupils. Teachers should either assume their responsibilities or resign. If they do neither, the superintendent should take appropriate ac-

tion. The fact that these teachers take the work under protest and that they have other duties which claim their time and attention does not constitute valid reasons for chronic delinquency. In the name of the cause of religious education and in the interests of the boys and girls involved they should do their work effectively or sever their relations as teachers.

Appeal of the school.—The largest factor in securing regularity and punctuality is the appeal which the school makes to the interest and loyalty of the children. This is in part determined by the work of instruction and in part by the spirit of the school as a whole. If the child is not conscious that he loses something by being absent or tardy, he is not much impressed by exhortation even if oft repeated. In the public school he finds that missing one or two lessons makes considerable difference in his progress. When he returns assignments are more difficult to master and examinations which lie ahead will be sure to vex him. If no such practical considerations obtain in the Sunday school or week-day school, one of the most effective incentives to regularity is absent. Or if lessons are not interesting and he obtains little or no satisfaction in their mastery, he is not apt to be very particular about missing some of them. The sense of duty is not so compelling with him as the sense of loss or of satisfaction.

The spirit of the school.—The spirit of the school as a whole is a matter of great importance. If the standards set are high, individual conduct will be largely influenced thereby. When regularity in attendance is the rule, pupils inclined to be delinquent will not be so apt to furnish exceptions. But in case irregularity is the rule pupils not inclined to be delinquent will

also be less apt to furnish exceptions. It will be a long, hard task for some schools to establish right standards, but in no other way can success be obtained. Children have formed habits of irregularity, and still worse, if possible, teachers and officials have done likewise. The only way to break these habits is to secure reform first of all on the part of officers and teachers, tone up the work of the schools by making its program more vital and attractive, and then set about it vigorously and persistently to secure habits of regularity and punctuality on the part of pupils.

Cooperation of parents.—The cooperation of parents is essential in securing regularity and punctuality in attendance. This principle is fully recognized in the field of public education. Public schools use various devices for securing effective cooperation, but in all cases the success of these rests primarily upon the interest of parents. This is secured, first of all, by interest being manifested by the school in such way that the home is convinced of its genuineness. Parents should, of course, be notified promptly in case of delinquency on the part of the child. Mere notification, however, is not sufficient. In most cases, so far as Sunday school attendance is concerned, parents know that their children are absent. The notification serves as a reminder and also indicates the interest taken in the child by the Sunday school officers and teachers. These are its chief values.

These formal notifications must be supplemented by personal visits and other means of getting into sympathetic relation with parents. Public schools are emphasizing the importance of employing one or more *visiting teachers,* the number of such persons depending upon the need. This function is sometimes per-

formed by teachers who devote part of their time to instruction. In other cases their full time is employed in visiting the homes and in keeping in touch with them in other ways. The purpose is to secure full information concerning causes of delinquency and to establish cordial and sympathetic relationships. Remedies can thus be determined intelligently and applied wisely.

The need of some such plan is obvious in the case of church or community schools. The interest of home and school must be mutual. One of the important factors in securing the interest of parents in the school and its work is for the school to manifest an intelligent and sympathetic interest in the home and its problems. Successful cooperation is impossible without mutual interest and understanding.

Cooperation of other schools.—Cooperation of public and week-day schools is essential. The organization of church or community schools for week-day instruction involves the necessity of close cooperation in the matter of regularity and punctuality in attendance. If time is granted out of the public school program for children to receive religious instruction, as has been done in Evanston, Oak Park and Batavia, Illinois, Gary, Indiana, and other places, such cooperation is imperative. This time is granted on the assumption that it will be used advantageously. The loss of some time in passing from one school to the other is unavoidable, but the amount thus consumed should be reduced to the minimum. The time schedule for passing from one school to the other should be carefully worked out and strictly adhered to. Dismissals should be prompt to the minute, and prompt arrivals should be insisted upon by each school.

The problem of securing regularity in attendance

also requires cooperation. There will be a tendency on the part of some children to play truant, and this can be avoided only by a close checking up system. Since the church or community school will probably be attended by only part of the public school children, these will be more apt to attempt to play truant than in the case of the public school. If for example they are excused from the public school for one hour to attend the church or community school, and then return to the former, there will be a tendency on the part of some children to use the hour in some other way. In case this is the last hour of the school day the tendency will be increased. In any event, close sympathetic cooperation will be required at all times between the administrators and teachers of both schools.

GRADATION AND PROMOTION[1]

The ungraded school is a thing of the past so far as educational theory is concerned. The question whether a school should be graded is no longer debatable. The only question is how to grade the work so that it will best meet the varying needs, interests, and capacities of children.[2] This presents a rather complex problem and a great deal of attention is now being directed to its solution.

In the field of religious education the problem is peculiarly difficult, especially in relation to week-day instruction, because so little experience is available as a guide. Much attention has been given to the matter in the Sunday school and in many schools the work is still poorly graded. In both week-day and Sunday schools, work is being carried on under conditions

[1]Cf. Bennett, H. E., *School Efficiency*, Chap. XIII.
[2]Cf. Cubberly, E. P., *Public School Administration*, Chap. XVIII.

which would be regarded as intolerable by the public schools. It is imperative that these conditions be changed, and not much success in these schools can be hoped for until this is accomplished.

Proper grading.—Two things are involved in the proper gradation of any school:

1. The curriculum must be graded on a basis of adapting the work to the various stages of child development. This is accomplished, first of all, by establishing *units* of instruction corresponding to the school or *pedagogical* age of children. The first grade thus corresponds to the first year in school, the second grade to the second year, and so on. This arrangement assumes that children who are spending their first year in school belong together, and that those spending the second year or any subsequent year likewise belong in the same instructional group. This also involves the assumption that the children in the same instructional group are approximately of the same *chronological* age. At most not more than one-year spread is contemplated. The following shows the age groupings in the public school:

Grade	*Ages*	*Grade*	*Ages*
1	6–7	7	12–13
2	7–8	8	13–14
3	8–9	9	14–15
4	9–10	10	15–16
5	10–11	11	16–17
6	11–12	12	17–18

This plan is now quite universally accepted and is carried out in practice wherever conditions will permit. It is assumed that children who have been in school two years do not belong in the same group with those who

have been in school but one year, or three years. Likewise, those who are eight years of age do not belong with those who are six or ten. This principle, which recognizes the importance of both age and school experience, is firmly established.

2. Provision must be made to adapt the work to the needs and capacities of individuals and groups within the larger group constituting the grade. To assume that all children of the same age and school experience are capable of doing the same amount or kind of work, or both, is an error. No two children have exactly the same capabilities, but individual instruction is impossible even if desirable, and some kind of regrouping must be resorted to in order to secure proper adaptation. This is accomplished by a *classification* of pupils of each grade into two or three groups. This kind of classification is now being secured in the public schools where such a plan is possible. The reason for this is that a careful testing of pupils shows clearly that they fall into three rather well-defined groups. The methods of testing will be discussed later.

These tests, which have been used in a large number of schools, show that the work is fairly well adapted to a majority of the children, and we may well call this the normal group. This we may designate as the *B* group and usually constitutes about sixty per cent of the children. They are doing the work satisfactorily without any undue strain, and we may therefore conclude that it is fairly well adapted to their capacities. A considerable number of the children are found for whom the work is not well adapted because too difficult, and we may designate these as the *C* group. They constitute about twenty per cent of the entire grade.

The remaining twenty per cent are found to be above normal in ability, and these constitute the *A* group. This attempt to classify pupils within each grade accurately and systematically is already showing splendid results in reducing the number eliminated from the schools and also the number retarded in their work.

Standards in grading pupils.—The standards or criteria for grading pupils and also for classifying them within the grades are now being worked out on a scientific basis and may be regarded as fairly reliable. They are as follows:

1. *The chronological age of children.* We assume, for example, that the child six to seven years of age belongs to the first grade if he is normal. It is necessary, however, to determine as definitely as possible who belong in this group and also those who constitute the groups below and above normal. We also need to know the causes responsible for the fact that some are below and others above the average ability of the grade.

2. *The physical or anatomical age.*[1] This in many cases does not correspond to the chronological ages. We should not be concerned with this matter here except for the fact that a child who is retarded or accelerated physically is also frequently retarded or accelerated mentally. Anatomical age can easily be determined by certain tests which are now being successfully used by public schools.

3. *The mental age.*[2] This is a matter which fortunately is receiving much attention at the present time. Real differences exist in children, not only in kinds of ability which they possess but also in amount of what

[1]Cf. Woodrow, Herbert, *Brightness and Dullness in Children*, Chap. VI.
[2]Cf. Termon, L. M., *The Intelligence of School Children*, Chap. I.

we call native ability. In other words, there are different degrees of intelligence. This is due in part to differences in mental age. A pupil, for example, may be twelve years of age chronologically speaking, but does not manifest a degree of intelligence higher than a normal child of nine years. It is entirely clear that adaptation of work is not possible in the absence of accurate knowledge of mental abilities of children. Intelligence tests of various sorts are now being used with considerable success in securing this knowledge. They are not entirely perfected, and they must be applied by people who know how to use them. But they are being found useful and will no doubt be relied upon more and more in determining differences in degree of native ability.

4. *The achievements of pupils in their school work.* It is necessary not only to find out the native abilities of pupils, but also to ascertain accurately what they have actually achieved in their school work. Various standardized tests have been worked out for this purpose. Tests in reading, both oral and silent, spelling, writing, arithmetic, language and the like are now being used to determine as accurately as possible the abilities of pupils as shown by their success in performing assigned tasks. These tests are proving useful in determining questions of gradation and promotion and in making proper adaptation of the work to needs and capacities of pupils.

5. *Personal characteristics of pupils determined by the teacher's judgment.* The personal equation is always a large factor in education regardless of the angle from which we are viewing its processes. There are certain qualities of personality which are best found out by sympathetic personal contact with children.

Both mental and achievement tests are useful in this relation, but they must be supplemented by daily observation of the pupil at work upon the actual tasks of the school and in play activities during leisure hours. Teachers are best qualified to do this both because of their contact with the pupils and their training and experience. Public-school administrators have come to recognize the importance of the teacher's judgment provided she knows what kind of information is useful and how to secure it.

General impressions secured in a haphazard way, colored more or less by the teacher's moods and prejudices, are of little value. What is needed is accurate information based upon sympathetic observation guided by definite objectives to be attained. In view of this, teachers are now being trained in securing specific information relating to certain characteristics of pupils. The list is rather long, but the following are among the most important: *a. Attitude toward the school and more particularly the work of the class room.* Does the pupil like school or dislike it? Is he interested in his work or indifferent toward it? *b. Degree of independence and initiative manifested.* Can he work independently or does he rely largely upon imitating the teacher and other pupils? Does he attack an assignment when made or waste time in getting under way? *c. Degree of industry and persistence displayed.* Does he work or dawdle? Is he steady in his work or does he go by fits and starts? Does he persist in the face of difficulties or is he easily discouraged by them? *d. Dominant interests in and out of school.* What are the subjects and activities in school which make the most successful appeal? Do the outside interests interfere with success in school or promote it?

These are some of the things upon which the teacher's judgment is desired in order to supplement the information secured by the various tests already discussed. Public-school administrators thus secure information concerning the pupil's native ability, his degree of success in the work of the school which he is attempting to do, and his personal characteristics which promote or interfere with his success. Gradation, classification, and promotion cannot be secured intelligently in the absence of such information.

Proper classification.—The fact that pupils are grouped according to their ages has already been pointed out. This plan takes care of the majority of the pupils who constitute the normal group. Those whose ability falls below or rises above the norm are then provided for by making such adaptations in the work as may be necessary. They are allowed to go more slowly or proceed more rapidly; the amount of work covered by group *a* is greater in a given time than the amount covered by group *b* and a less amount is covered by group *c;* or the character of the work assigned to group *a* is more difficult and to group *c* less difficult than the work of group *b*.[1] It is not desirable here to go into the details of this matter. The important thing is the great significance now being attached to the proper gradation of pupils and to the matter of their promotion from one grade to another.

Proper adaptation of the work to the needs, interests, and capacities of pupils is sought at all times. Public-school administrators realize that much of the success of the school depends upon the degree of success attained in securing necessary adaptations.

[1]Cf. Dutton, Samuel F., and Smedden, David, *Administration of Public Education in the United States*, Chap. XIX.

Application to religious education.—The use of objective standards for determining not only the mental abilities of children but also their dominant interests and personal characteristics marks a great forward movement in education. Accurate information concerning children enrolled in Sunday and week-day schools is on file in many public schools and can be made available. In case such information is not available, those who are responsible for the religious instruction and nurture of children should make use of these standards. Adaptations will have to be made in their use, but there seems to be no reason why this cannot be done successfully.

Additional standards needed.—The standards discussed above should be supplemented by other tests which will aid in determining the moral and religious needs, interests, and capacities of children. We have too long merely guessed at what these are. Most people no longer hold that children are inherently bad. Few would contend that their original natures are such as to render them incapable of moral and religious improvement through education. But some of the assumptions concerning the moral and religious status of children which are determining our practice in dealing with them may be quite as erroneous as some of the doctrines we have discarded. These assumptions may be quite as wide of the truth as the doctrine of natural depravity and the contention that morals and religion cannot be taught.

We need to know far more accurately than now obtains the actual moral and religious needs, interests, and capacities of children. Fortunately, efforts are already being made to formulate adequate standards for use in ascertaining the facts. Some measure of

success has already been achieved in this direction. This work must be carried forward if we hope to enlarge and vitalize our programs of moral and religious education. It can be carried forward successfully only by those whose own religious life and experience will insure sympathetic treatment and whose training will secure scientific mode of procedure. Religion and science are in no way opposed at this point. One without the other can accomplish little. Both working together can make a significant contribution not only to the church but to the whole program of moral and social progress.

Gradation and promotion in religious education.—It is obvious that many Sunday and week-day schools are not properly graded. The usual practice in the latter is to place the pupils coming from the first and second grades of the public schools in group I, those from the third and fourth grades in group II, and so on. This may be and no doubt is necessary in some cases as a temporary expedient. The reasons for this have already been pointed out in a previous chapter. Such an arrangement should not be regarded as permanent. Experience has already proved the impossibility of any degree of permanence in such a plan.

This is particularly true as it applies to the lower grades of the public schools and more particularly to the first two grades. The difference in the abilities of children of these grades is greater than that of any other two grades of the school. When it is at all possible to secure it the plan of gradation obtaining in the public schools should be followed. This statement applies to the whole plan of gradation either in the Sunday or week-day school. A departure from the plan, however, in case of the children enrolled in the

upper grades is less objectionable than in the lower grades.

Much improvement has been secured in the grading of Sunday school pupils in the last few years. The results of this good work should not be underestimated, neither should they blind us to the actual situation. A great many are poorly graded, and many, indeed, have only a mere semblance of gradation of pupils. The departmental plan cannot take the place of a more minute separation of pupils into groups which include only those of approximately the same school age and experience. The departmental plan and proper gradation are not mutually exclusive. The point here is that the former does not and cannot provide the latter. This, beyond question, has been proved by experience.

Means of improving conditions.—The first step in securing improvement is to recognize more fully its imperative need and that it is possible to secure it. Until those who are responsible for the lack of proper gradation of the schools realize that conditions are both intolerable and unnecessary not much will be accomplished. The need for radical readjustments is entirely obvious to those who are at all conversant with modern educational practice. Those who are unfamiliar with the prevailing practice in respectable educational institutions of all sorts are not competent, of course, to organize and supervise religious instruction.

The difficulty in many cases, however, is not lack of information concerning educational practice in general, but in the failure to apply the standards to the Sunday school. Those in charge of the school either do not take its work seriously or believe that success is possible un-

der conditions which violate every pedagogical principle which controls practice in every other kind of educational institution. Full recognition of the imperative need of reorganization must be accompanied by a realization that it is in all cases possible. Conditions are rarely so unfavorable in any school that a considerable degree of improvement is not attainable. In many schools where conditions are now very unfavorable much improvement is possible. Small numbers, irregular attendance, inadequate classrooms, and lack of properly graded subject-matter are all severe handicaps. They can, however, be largely overcome if we set about the task courageously to secure proper gradation of our schools attempting to give religious instruction. This change of attitude with respect to the need of reorganization and the possibility of securing it is essential. But there are certain specific means of improving conditions.

Public-school practice in matters of gradation and classification suggests a basis of procedure to both Sunday schools and week-day schools. Plans cannot be taken over and used without some modification in many cases. But the grouping of children should not and need not be radically different from the prevailing practice in public schools.

The criteria used by the public schools for determining gradations and promotions are also available for use in the Sunday and week-day schools. In the better class of public schools information is kept on file concerning the physical condition and mental abilities of children which can be readily secured. In this way administrators and teachers of religious education may become as thoroughly informed as are those having charge of the work of the public schools. It is not to

be expected that the various tests employed by the public schools can at present be used without modification and adaptation by the Sunday and week-day schools, but the results obtained by their use in the public schools are available, and this is the important thing. An intelligent basis may thus be secured for making such readjustments as are needed in so far as readjustments are possible.

The present ill-adapted and badly organized subject-matter being used in many schools need not be permanent. The public schools have finally secured much improvement in the adaptation of work, and progress in this direction is still being made. There is no reason why equally well adapted material may not be provided for the Sunday and week-day schools. This cannot be completely consummated immediately. Much progress has already been made and still further progress is entirely possible. The outlook in this respect is very promising.

In case that classrooms are not available in sufficient number to permit the isolation of groups by grades, and two or more grades have to occupy the same room, it is still much better to secure proper gradation. But insufficient classrooms in most cases need not be a permanent handicap. Churches can and will provide adequate room facilities when they have come to take the work of religious instruction seriously. This will come all the more quickly if the proper gradation of the pupils makes the need apparent.

Small enrollment in a Sunday school composed of pupils of all ages presents a real difficulty in securing proper gradation. The best remedy for this is to secure increase of enrollment, and in many cases this is entirely possible. This has been discussed in a pre-

vious section. Where this is not possible one of two alternatives is open: The consolidation of two or more small schools in case two or more churches maintain schools in the same community. This cannot be done, of course, except by mutual agreement. It seems that such an arrangement is entirely feasible unless great differences exist in matters of doctrines, sacraments, and the like.

The other alternative—and this will probably be chosen in most cases—is to secure superior teaching of a group too small to divide and composed of pupils of various ages and abilities. No teaching, however superior it may be, can take the place of proper gradation of pupils. But it goes a long ways in the direction of securing adaptation. The smallness of the group makes this possible in much greater degree than would be possible in case of a larger group.

RETARDATION AND ELIMINATION OF PUPILS

One of the problems with which public schools have to deal is the large percentage of pupils who are retarded in their work. This means that children who should be found in grade six, for example, are in grade five or four. They have failed to be promoted and have fallen one or more years behind their classmates. The most potent cause of this is lack of adaptation of the work to their needs and capacities. This constitutes a real problem and the effort is widespread and persistent to reduce the number of retarded pupils to the minimum.[1]

Unfortunately many Sunday schools have no such problem. It might seem, therefore, that the subject would need no discussion. If the cause of the absence

[1] Cf. Woodrow, Herbert, *Brightness and Dullness in Children*, Chap. VII.

of this problem were found in the perfect adjustment of work to the needs and capacities of all the children, then no discussion would be necessary. But this is not the case. The reason why we have no failures in promotion, or comparatively few, is that we have no well-defined standards of work. In the public school definite tasks are assigned and pupils are carefully tested to ascertain how well the tasks have been performed. Certain standards of work must be met. Failure to meet these standards means that the pupils are not qualified to do the work of the next higher grade and they are not promoted. It also means that they have failed to master something which would be of such value to them if mastered that they must be required to repeat the work. It is highly desirable, of course, to reduce the number of failures to the minimum. But the remedy for the high percentage of failures is not to abandon standards, or even to lower them. It is found, rather, in better adapting the work and in better teaching.

Need of standards.—Sunday school standards are so indefinite and so carelessly applied that either success or failure is largely undetermined. Neither the ease nor the difficulty of the work is checked up in any definite way, and little or no adjustment of tasks to needs and capacities is possible. The bright and the dull, the industrious and the lazy, those who achieve something and those who do not, are thus kept indiscriminately together in the same class.

This practice can result only harmfully to all the pupils concerned. Since the work is not standardized it is too easy for some and therefore receives neither attention nor effort. For others it is too difficult, and in the absence of any adequate stimulus to make a

trial we get the same result. In the meantime the teacher is largely in the dark concerning the whole situation. It is not desired, of course, to increase the number of those who fail of promotion. But it is imperative that the work be standardized and that adequate tests to determine achievement be worked out and applied. Only thus is it possible to adapt religious instruction to the needs and capacities of the children.

The problem of elimination.—The problem of elimination is one in which Sunday school administrators and teachers are vitally interested. The necessity of securing a much larger enrollment has already been discussed. The immediate discussion is concerned with keeping the children when once enrolled. Unfortunately, anything like exact data is not available. But it is a matter of common knowledge that the number who drop out of our Sunday schools is enormously large. This fact is so well established that no comment is needed. The only question for us is how to keep a larger number of children and youth in our Sunday schools. The mode of procedure seems reasonably clear.

Causes determined.—The causes of elimination should be accurately determined. It is highly probable that the same causes which account for failure to enroll and for irregularity and lack of punctuality are largely responsible for dropping out of school. They have already been considered in some detail, and if causes other than these exist, they should be discovered. The most potent reason why children drop out of Sunday school is no doubt lack of interest either on their part or on the part of their parents, or both. The causes responsible for this should be clearly ascertained and removed if possible.

Remedies applied.—Better means of securing the continuance of children in the schools need to be devised. This is a subject which requires careful and persistent study on the part of officers and teachers. Causes of elimination must be dealt with sympathetically and intelligently. Curricula should be made more vital and interesting. Parents should be appealed to on the basis of the welfare of their children. The whole life of the school may need reorganization to secure greater loyalty on the part of both teachers and pupils. What we call a proper *school spirit* is the largest single factor to be taken into account.

SCHOOL DISCIPLINE

No problem connected with the management of pupils is more important than that of discipline. A school in which bad conditions exist as to *order* is a poor school. Nothing can compensate for disorder. Regular attendance, properly selected curricula, and use of correct methods in teaching are of little avail in a school where disorder prevails. Judged by this standard, many Sunday schools fail in large measure to meet the requirements of a good school. Noise and confusion are so prevalent that orderly procedure is quite out of the question. There are, of course, exceptions, but for a large number of schools this statement holds true. Such conditions are intolerable and wholly unnecessary.

The public schools deal with the same children, and for the most part these schools are orderly. The reason for this is that they take pains to be so. On the contrary, many Sunday schools do not. They appear to accept disorder as a matter of course.

Causes of poor discipline[1].—The chief causes of the prevalent disorder in Sunday schools are as follows: (1) Frequently several classes occupy the same room and pupils and teachers enter into a competitive struggle to be heard. (2) Unskilled teachers fail to command the attention and respect of their pupils. (3) Seats are poorly adapted to the comfort of children. Loose benches and chairs are frequently used and are fruitful sources of distraction. (4) General exercises are adapted neither to the interests nor capacities of the children. (5) A "fashion" of disorder prevails throughout the school. This condition is too often accepted without protest. If protest is made by the presiding officer, it is usually formal, perfunctory and only adds to the prevailing confusion. (6) Lack of understanding on the part of administrators and teachers of the meaning and importance of school discipline is a fruitful source of disorder.

These causes can all be removed, or at least modified so that conditions will become greatly improved. We can secure classrooms in sufficient numbers and properly equip them. Trained teachers will be available if we provide adequate training facilities. General exercises can be so planned and carried out as to promote order instead of inviting disorder. The "fashion" of *good order* is entirely possible.[2] There is absolutely no reason why it should not prevail in Sunday schools as well as in public schools. The accomplishment of all these things, however, is conditioned upon a proper understanding of the meaning and importance of a well-disciplined school. This becomes clear when we consider the function of discipline.

[1]Cf. Bagley, W. C., *School Discipline*, Chaps. II, III.
[2]*Ibid.*, Chap. I.

The functions of school discipline.—School discipline has two chief functions:

1. To secure and maintain favorable conditions under which the work of the school may be carried on successfully. Those who are responsible for the success of the school are under moral obligations to secure such conditions. If its work is as important as we profess to believe it to be, no excuse is valid for accepting a situation which makes impossible the achievement of results for which the school is maintained. One of the outstanding purposes of the Sunday school is to inculcate ideals of reverence and worship. These ideals not only have to be taught but they have to be put into practice. They can neither be taught nor practiced effectively in the midst of confusion and disorder.

2. To prepare the pupils for effective participation in an *organized social order*. Society grants many liberties and allows much individual freedom, but requires that desires be inhibited which are inconsistent with social welfare. Children have to learn this lesson, and it is one of the important functions of a school, whatever kind it may be, to teach them. This can be done in no other way so effectively as by having them become members of a school in which the ideals and practices of well-organized society prevail. Here they learn not only what is required of them, but also gain experience in meeting the requirements. In an unruly and disorderly school they form wrong conceptions of social requirements and gain bad habits of social conduct. Nothing that the school can do by way of instruction—granting that successful teaching can be done under such conditions—can compensate for the wrong ideals formed and bad habits acquired.

One of the most important lessons to be learned in

this connection is that of self-control. This lesson cannot be learned where impulses are uncontrolled and momentary desires determine conduct. It certainly cannot be learned in an environment of social disorder. In such environment there is lacking the suggestion of individual responsibility and the stimulus to respond to any such feeling if it were present. A disorderly school furnishes about the worst environment imaginable for acquiring either ideals or habits of self-control.

The nature of the problem.—School discipline is clearly an educational problem. It cannot be solved, therefore, by the use of methods inconsistent with the nature of the problem. Government cannot be autocratically superimposed upon a school. Police methods will fail. Neither self-control nor social control is secured by such methods. Children have to learn how to cooperate with their fellows, and it is the business of the Sunday school to help the home and the public school to teach this lesson. The relation between teachers and pupils is no different here from what it is in teaching and learning in general. What is to be learned has to be clearly presented, and incentives to learn have to be provided.

The motivation of right conduct is certainly one of the aims of religious education. Self-respect, a sense of duty and obligation, respect for the rights of others, and reverence for God and his house, are all involved. These constitute motives which must be acquired by the child through experience in an environment where such motives control the conduct of others. The Sunday school should furnish such an environment.

To secure this requires insight into child life and a sympathetic understanding of its needs and capacities.

It requires knowledge of how to *organize and manage a school.* This kind of knowledge is not a part of one's native equipment. It has to be acquired by training and experience. And, finally, a well-disciplined school is secured by persistence and patience. The problem of maintaining such a school is as constant as the necessity for children to learn day by day, week by week, the lessons of self-control and of cooperating with their fellows in a social enterprise.

CHAPTER XI

RELIGIOUS EDUCATION IN HIGHER INSTITUTIONS

The direct control of secular education has largely passed to the state so far as Protestantism is concerned. The church has withdrawn quite completely from the field of elementary education, and its control of secondary education has almost entirely ceased. A few academies under denominational control still exist. But they are few in number, and these bid fair to go out of existence in the near future. If the present policy is continued, the church will soon cease to maintain either elementary or secondary secular schools.

The field of higher education presents quite a different situation. The growth of state schools has been rapid and widespread, but this has not resulted in any considerable reduction in the number of denominational higher institutions. They no longer dominate the situation as they have done until recently. The competition with state schools is sharp and for the most part the church schools are not meeting the competition altogether successfully. Their enrollment while on the increase is not, on the whole, keeping pace with their competitors. The difficulty in financing these institutions is a matter of common knowledge. The increased and constantly increasing cost of maintaining educational institutions of all sorts is putting a very heavy strain upon denominational schools. Fac-

ulties are being kept up to standard with increasing difficulty. Deficits are becoming larger in many of these schools and the financial outlook is not encouraging. The financial strain is becoming so heavy in some cases that two or more schools are being merged in order to maintain existence. In still fewer instances schools are ceasing to exist without survival in any modified form.

It is not meant to imply that the denominational college is doomed to early extinction. Its roots run too deep for any such fate. Tradition is powerful in support of its continuance as a factor in higher education. The question now before us, therefore, is not whether these schools will continue to exist. It has to do with the functions which they should perform. If their function is merely to compete with state schools, the most of them are engaged in an unequal and unfruitful struggle. A few of the larger denominational or quasi-denominational schools will probably continue to compete successfully. But the present outlook for successful competition for a vast majority of colleges is not promising. On the other hand, if these schools can be made to perform in far larger measure than they are now doing the function for which they are primarily intended, they have a field of usefulness unparalleled in the history of the Christian Church.

THE ORIGINAL PURPOSE OF THE DENOMINATIONAL COLLEGE

The original purpose of these schools was to train young men and women in the religious life and fit them for Christian service. This is a matter of history and needs no discussion. They were founded by men and women of supreme religious faith and supported cour-

ageously out of poverty and deprivation in the belief that they were indispensable instruments in the upbuilding of the kingdom of God. These founders believed that youth needs to be taught religion and that the world needs a considerable number specifically trained for service in the church. How far the colleges have departed from these ideals and the extent to which they are not performing their original function is revealed by a study of their curricula. And here is where the evidence of what a college is really doing must in the last analysis be found.

Present curricula.—Present curricula of the college reveal clearly the extent to which the colleges have departed from their original purpose. This is indicated in three ways: (1) From the standpoint of the number of courses offered, little value is attached to a knowledge of the Scriptures, church history, Christian ethics, or missionary enterprises. (2) Where such courses are offered in considerable number, their relative value frequently ranks very low. In many of these institutions, which require for graduation foreign language, science, social studies, mathematics, and what not, no requirement is made in the field of religion. In other institutions, which such requirements are made, they are so meager that one gets the impression that they are quite perfunctory and for the purpose of placating their denominational constituencies. (3) The curricula further show even more conclusively that little or no opportunity is offered for preparation for the vocations within the church. The colleges avowedly attempt to train chemists, public-school teachers, insurance agents, bankers, and for secretarial positions. But they neglect to train for the vocations of the church. This is not a matter about which we need to have any

doubt. All we need to do is to make a study of curricula. Our colleges are not seriously undertaking to prepare men and women for definite lines of service within the church.

Causes of change in policy.—What are the causes of this departure from the original purpose of these colleges? Has the need ceased for systematic instruction in religion and for training for the vocations of the church? Or, if these needs still exist, is the church failing to make proper demand upon the colleges? Or are college administrators and faculties neglecting to meet the demands because they feel that other functions are more important?

Whatever the causes may be, the results are obvious. There is very little difference between the curricula of these colleges and those offered by the colleges of liberal arts in State institutions. It is entirely clear that the former are devoting their energies chiefly to competing with the latter on their own ground, namely, providing opportunity for young people to secure a type of education wholly secular in character and which provides for a considerable degree of specialization. Many of the courses are either distinctly prevocational or vocational, with the vocations of the church receiving little or no attention. These are the facts in the case regardless of presuppositions to the contrary. It is with the facts that we have to deal in any fruitful discussion of the reorganization of the curricula of denominational schools.

FUNCTIONS OF DENOMINATIONAL HIGHER INSTITUTIONS

Curricula of schools of all sorts must be determined by the functions which they undertake to perform. It

is necessary, therefore, to have these clearly determined. The Christian college must perform three closely related functions.

Opportunity for a liberal education.—The college must provide opportunity for a liberal education equal in value to that offered by the State schools. No misunderstanding should arise at this point. Young people have a right to an opportunity to receive a thorough modern education. Any school which does not furnish such opportunity should not receive their patronage. There are certain kinds of knowledge and experience which are vital in the preparation of young people for lives of usefulness. Knowledge of science, mathematics, history, economics, sociology, and psychology is essential to intelligent participation in the life of the modern world. It is necessary to a mastery of self and of material and social environments. Nothing can compensate for lack of such knowledge. The Christian college is under the most binding obligation to provide curricula, equipment, and teaching force unsurpassed in any other kind of school in America. Let it be understood that other functions, however important they may be, should not interfere with this function. It should be understood, further, that other functions need not interfere in any way with the performance of this one. On the other hand, they cannot be performed successfully if this one is neglected.

The religious element.—Adequate provision must be made for the teaching of religion. This function is now being neglected in large measure. The evidence of this has already been pointed out. Our colleges so far as their curricula are concerned have become almost wholly secularized. A knowledge of religion in its various aspects is not a part of the life equipment of a

large number of those who go out from our college halls every year. Nothing is gained by ignoring the facts or trying to explain them away. On the contrary, we should face them and take them fully into account in determining educational policy and procedure.

It is true that colleges lay claim to a Christian atmosphere secured or maintained through the personnel of their faculties and extra-curricula organizations and activities. Granted that these agencies are more or less effective, they cannot take the place of wisely selected, well-organized and effectively taught courses dealing with the great fundamental principles and practices of the Christian religion. The State does not attempt to train its citizens wholly or even largely through the influence of a civic atmosphere, nor does business rely upon a similar means to secure intelligence and skill. We are persistently and systematically attempting to teach young people to become good citizens through the use of the properly selected subjects and subject-matter. Similarly, we are making the attempt to fit them for vocations and avocations. Shall we not also attempt to teach them in a much larger way than we are now doing by the same means to become citizens of the Kingdom, and interested and intelligent workers therein?

Further comment concerning the atmosphere of a school seems pertinent. Who creates it and how is it created? Every school has its traditions, and these constitute a factor of more or less importance in determining the atmosphere or spirit of a school. It is a fact well known to all who are intimately responsible for creating and maintaining a proper school spirit that the points of emphasis in the curriculum are what, more

than anything else, give tone, meaning, and character to the life of the school as a whole.

No attempt will be made to evaluate these factors in detail. It is important, however, that we place the proper relative value upon each of the sources of school spirit. Tradition always has its rise in actual conditions, although it may survive after the causes which produced it have passed away. But it cannot survive indefinitely and exerts a decreasing influence as time goes on. Tradition alone probably exerts but little influence to-day in determining the life and character of our American colleges. It is not in very good repute anywhere and college students are not the ones who respect it most. What the school was and what it stood for a hundred or fifty or ten years ago doesn't impress them much. Religious traditions in and of themselves exert relatively little influence on the campus.

The influence of teachers who possess a vital religious life and character should not be underestimated. Without such teachers no school can inculcate ideals and inspire life. The spirit which determines all administrative acts and which expresses itself in the personal contacts between administrative officers and students is extremely significant. Student life, social and athletic, constitutes an environment, the influences of which for good or ill are incalculable. There is no disposition to underestimate the importance of any of these sources of school spirit. But they cannot be productive of large results in creating and maintaining a religious atmosphere unless at the very heart of things the religious purposes of the school and of education itself are clearly revealed. What a school teaches in its classrooms is the first test of what is regarded of

largest value. If the teaching of religion is excluded from classrooms, or even subordinated to other things, it is obvious that it is regarded as having no educative value or little value in comparison with other things.

It is true that denominational colleges offer opportunity for the study of religion. But it is usually extremely limited in two ways:

1. With a few exceptions, nothing in the field of religion is required for graduation. A rather wide range of other subjects is required. The following is a typical example of requirements stated in terms of semester hours: Foreign language, twenty; English, six; science, eight; social studies, eight; philosophy, eight; mathematics, four; physical training, two. In every one of these, except philosophy and physical training, entrance requirements are set up consisting of from one to three years' work in a secondary school. Requirements differ somewhat in kind and number in the various colleges both for entrance and graduation, but the principle is adhered to in all of them as applied to some or all the subjects named above. On the other hand, the application of the principle to religion is the exception, and when required the number of hours constitute a very small part of the total requirements.

Why is religion not one of the required fields of knowledge in a Christian college? Is it because of imitation of State schools which make no such requirement? Or is it because of the belief that it possesses less educative value than English literature or science or foreign language? If it is required, why are not the number of hours equal to those of other subjects? Is it supposed there is an insufficient body of knowledge in this field? Is the field of religion so limited in its educative values that two or four semester hours will

suffice to master its great truths? Whatever the answers to these questions may be, the fact remains that from the standpoint of requirements, religion has little or no place in the category of highest educative values in our colleges.

2. The teaching of religion is subordinated, as shown by the limited number of courses. In many of the colleges not enough courses are offered to occupy the time of one teacher. A combination is made with philosophy, psychology, or courses from this department or that are tacked on to fill out a teacher's schedule of hours. Or, still worse, perhaps, courses in religion are tacked on to other departments for the same purpose. In these same schools we find that three or more teachers are giving full time to teaching in the other important fields of knowledge. In such cases it is apparent that teaching force and students are not well distributed. For example, in a school where three teachers give full time to teaching a single foreign language and one teacher devotes only part of his time to teaching religion, it indicates that things are rather badly out of proportion.

In the aggregate a large number of college students are enrolled in Bible courses. But we must not be misled by these figures. Relatively speaking, the number is not large. No data are available upon which to base exact estimates, but it is evident that a very large number of students in our colleges receive no classroom instruction in the Bible. In the case of many who go to make up the aggregate of those receiving such instruction, the amount of time devoted to the work is very small. Measured in terms of semester hours, the amount of time devoted to the study of the Bible is very meager.

Other courses in the great field of religion are almost negligible. Christian ethics, problems of personal life, missions, and other great social enterprises of the church have little or no place in college curricula. Church history, polity, and doctrines are in the same category. It is not the purpose of this paragraph to make an argument, but to state the plain facts. These are the facts as shown by the courses actually offered and by the number of teaching hours devoted to the courses. The statements do not apply to an exceptional school here and there, but they do apply to a vast majority of our denominational colleges.

Training for vocations of the church.—College students should have opportunity to train for the vocations of the church. The absence of any systematic and serious attempts to train for these vocations is made apparent by a study of college curricula. Prevocational training even is almost entirely lacking. The objection may be made that this is not the function of the college. There are two answers to this objection. The first is that the college is already performing this function as it relates to a number of vocations. It is training public-school teachers in large numbers through well-organized departments of education, and courses in science are definitely planned to train for various lines of industrial work. The same thing is true in the field of social studies. Courses in banking, insurance, and accounting are now well established in undergraduate curricula.

The other answer is that the church must depend largely upon the colleges for its trained workers. This is especially so for lines of work outside the preaching ministry. Some of these lines of work are avocational in the sense that they do not offer opportunity for

full-time service, and young people cannot be expected to attend graduate schools to prepare for them. Sunday-school administrators and teachers are examples of such workers. They need training, and the only possible way to provide it is to do so in connection with the college courses of young people who will later assume the responsibility for the success of the Sunday school.

The rapidly increasing attention now being given to the necessity for more adequate facilities for religious instruction for children and youth is resulting in the establishment of week-day schools. This type of school has already been discussed in Chapter VI. The preparation of administrators and teachers of these schools was referred to in that chapter and discussed in more detail in Chapter VIII. It was indicated that the means for training teachers are not adequate. In fact, community or church training schools cannot be organized and their work carried on successfully without trained leaders and workers. The higher institutions must furnish these leaders.

Here again, for the present at least, undergraduate courses chiefly must be relied upon. It is desirable as rapidly as possible to raise the standard of qualifications for directors and teachers of religious education. But in the meantime we shall have to depend in large measure upon undergraduate training. The same thing is true of other lines of work under the auspices of the church.

The graduate school for the training of the preaching ministry is already established. Fortunately, graduate departments in a few of the universities for the training of workers in other lines of service are now being established. Other institutions are con-

templating establishing such departments. But where are they to get their students? Take, for example, a graduate department of religious education. If the department maintains the same standards as other graduate departments, an undergraduate major in the same field is a prerequisite to graduate work. Except for their own undergraduate courses the only sources of supply are the colleges. Just as they are now preparing students to pursue graduate work in science, the social studies, and in other fields, so must they prepare for such courses in the vocations of the church.

The functions of the college must be determined in the light of the greatest service it can render to individuals and society. This cannot be determined by the demands of a generation ago. The demands of the present must have right of way. These demands are becoming clearly defined and more and more insistent. The church is calling for trained workers, and the call must be answered by the Christian colleges. If these colleges are declining in importance, it is not because their contribution is less needed than it has ever been. It is, rather, because they are not making the contribution which both the church and society have a right to expect them to make. Training for the vocations of the church is a social obligation which cannot be denied except at tremendous loss to the church and to the cause to which it has committed itself.

Training for avocations of the church.—Students should have opportunity to train for the avocations of the church. The work of the church outside its preaching ministry must continue to be carried on largely by volunteer workers. The Sunday schools, young people's societies, and the whole recreational and social program of the church need trained workers of

this sort. This does not obviate the necessity of employing full-time workers with special training. On the contrary, it is the only way in which their work can be made fruitful. One person devoting full time to the educational program of the church must have the assistance of several who devote only a few hours each week to the task. The latter must be trained for their work, otherwise they will not be able to utilize intelligent leadership.

While the college is training for public-school teaching as a vocation it should also train for Sunday-school teaching as an avocation. The same should be said of those who are preparing for other vocations. The great body of young men and women who go out from our colleges every year should go out with the disposition and ability to serve the church regardless of what their vocations are to be. One of the great responsibilities now resting upon the Christian college is to provide opportunity for these young people to prepare for this much needed kind of service.

RECONSTRUCTION OF CURRICULA

Examination of college catalogues shows very conclusively that fundamental reconstruction of curricula is imperative. Extra-curricula instruction and activities have their value. Voluntary noncredit courses carried on through Y. M. C. A., Y. W. C. A., and other similar organizations are useful. But none of these can take the place of regular classroom instruction where standards of scholarship are maintained and a sense of responsibility on the part of both teachers and students obtains.

Need of fundamental change.—Fundamental reconstruction of curricula is demanded in those subjects

and fields which are designed to provide for secular instruction. As pointed out in a previous section, the college should provide for a thoroughly modern education. Reconstructions are necessary to bring the type of school up to a point of highest efficiency. This is due the church in whose name it carries on its work, to the young people who commit themselves to its care and to society in which they will function and make their contribution in later years. Both the nature of the present treatment and lack of space forbid any detailed discussion at this point.

Instruction in religion.—Curricula must provide for adequate instruction in the principles and practices of Christianity. Our young people need to be educated in religion. Many of them come out of the college ignorant of the Bible and of the history, function, and enterprises of the church. Not only this, but they lack religious conviction and outlook, are antagonistic or indifferent to the church, and lack in large measure both the disposition and ability to connect religion with life. Not many of them perhaps are irreligious, but far too many of them are nonreligious. Their education has not made religion an integral part of life.

One of the principles of making a program of education is that religious instruction should constitute an integral part of all education. Only thus can religion become an integral part of life in so far as education affects life. College curricula must provide for such instruction. The details of courses cannot be entered into here. Two functions should be performed by these courses.

1. They should provide for adequate systematic instruction in the great fundamentals of religion. One result sought is a thorough knowledge of the Bible. Old

Testament literature and history, and the life and teachings of Jesus, should be the outstanding points of emphasis from the knowledge side. The inclusive aim is to secure knowledge and appreciation of the great spiritual message which the Bible has for the modern world. It was stated in an earlier chapter that the Christian religion is more than a religion of a Book. It is a religion of life. Hence instruction should go beyond the Book and include Christian ethics, psychology of religion, church history, doctrine, and polity. Considerable emphasis should be placed upon the extent and significance of the great enterprises of the church. *A department of religion equal in every respect to other important departments should be maintained by every college.*

2. The second function of this department is to provide opportunity for a Christian interpretation of all truth. In Chapter I attention was called to the importance of this. The knowledge gained through instruction should be made to function so that the world of thought and of things, of people and their relationships, may be interpreted in the light of God and his purposes. Certainly, this is the great inclusive function of Christian education. But it cannot be accomplished alone by atmosphere, or organization, or non-credit courses, or all of these combined. It cannot be accomplished even by two or four semester hours of a superficial study of the Bible. The relating of religion to life in so far as education can accomplish it is too big a task to be undertaken in any such superficial ways. It is quite as important that a knowledge of biology and psychology and all the rest be properly interpreted as it is that a knowledge of these subjects be acquired.

Courses preparing for service.—Curricula must provide for adequate preparation for the *vocations of the church.* Only two of these will be considered here. The training of administrators and teachers of Sunday and week-day schools and of teachers of religious education in higher institutions are the ones selected.

Provision must be made for courses which will prepare for the *avocations* of the church. These are numerous, but only those relating to the educational program of the church, and more particularly that part of the program carried out by the church school, will receive consideration. In fact preparation for vocational and avocational service is very similar in character. The difference is chiefly in the amount of work required. Vocational preparation requires a greater extension of courses and a more specialized type of work in some of these courses.

Needs of two classes of workers.—Two general assumptions will be made at this point:

1. It will be assumed that those who seek teacher training in religious education will fall into two general classes. The first will include those who will serve as administrators and teachers in church and community schools of elementary and secondary grades. More specifically some of these will take up the work as a vocation in connection with Sunday or week-day schools. Others will look forward to the work as an *avocation,* expecting to devote part of their time to some form of religious educational work. The second class will consist of those who are preparing specifically to offer courses in higher institutions for the training of those constituting the first class indicated above.

2. The second assumption is that two types of institutions, broadly speaking, should be taken into ac-

count. First, the schools which will from necessity or choice provide only undergraduate work; and second, those which offer considerable graduate work. In the first class are included institutions at the one extreme which will offer but few courses (some now offer but one or two), and at the other extreme those which will provide under graduate majors and minors in religious education. Between these two extremes various numbers of courses will be provided and administered under various plans.

PREREQUISITES TO COURSES IN RELIGIOUS EDUCATION

Certain prerequisites to professional courses should be required. Such requirements should consist at least of courses in Bible and general psychology. Other prerequisites will depend upon the number and character of the courses classified as courses in religious education. It is obvious, for example, that some knowledge of genetic psychology and also some background in the principles, curriculum, and method of public education are essential. How much of this should be made prerequisite and how much included in the courses themselves is a matter that must be determined in part at least by administrative convenience. In any event the person who would teach religion effectively must have some scientific knowledge concerning the nature of the child and some information relating to the aims, materials, and methods of religious education.

Minimum hours constituting a unit.—In the judgment of the writer one- and two-hour undergraduate courses are not desirable. Three hours should constitute the minimum for any course, and this will be assumed in the present discussion. Since the organization and administration of unit courses and not the

number of units is the immediate problem, the position taken here will in no way affect the main question.

CONSPECTUS OF UNDERGRADUATE COURSES

In listing courses in religious education it is recognized that many institutions will not be able to attempt very much at present in this field. The supply of qualified teachers is wholly inadequate to meet present limited demands and expansion into a new field will be further restricted by lack of funds. It seems wise, however, to consider what seems desirable to offer if a school attempts to prepare teachers, and then give special consideration to the limitations under which many schools will of necessity carry on their work.

Proposed list of courses.—A conspectus of courses in religious education has been prepared recently by two committees, one representing the Religious Education Association and the other the Sunday School Council of Evangelical Denominations. These committees are in entire accord concerning the number and character of courses to be offered in undergraduate work. The list and the number of hours devoted to each is as follows:

Bible (content values), 6 hours.
Bible (curriculum values), 3 hours.
The Christian Religion, 3 hours.
Genetic Psychology, 3 hours.
Introduction to the Study of Religious Education, 3 hours.
Curriculum, 2 hours.
Method, including observation and practice teaching, 4 hours.
History of Religious Education in America, 3 hours.
Organization and Administration, 3 hours.

It will be seen that this totals thirty hours, or about one fourth the number of hours required for a bachelor's degree. The courses in Bible and the Christian religion are not regarded as prerequisites but as constituting an integral part of religious education. The number of hours is considerably larger than the requirement for a major in most institutions. It, therefore, seems desirable to suggest a plan of organization which will permit institutions to offer majors and minors in this field.

Providing majors and minors.—If a school desires to provide a major and minor, it is assumed that the former will consist of from eighteen to twenty-one hours and the latter from nine to twelve hours. The minimum prerequisites in all cases are understood to consist of courses in Bible and in general psychology. Certain fundamental courses in Education are also highly desirable, administered either as prerequisites or as constituting an integral part of the list provided.

The following is the list suggested from which selection might well be made: 1. *Introduction to the Study of Religious Education.* 2. *History.* 3. *Genetic Psychology or Psychology of Conduct.* 4. *Curriculum.* 5. *Method.* 6. *Practice Teaching.* 7. *Organization and Administration.* Some differentiation is desirable, particularly in curriculum and method. Two courses might well be offered in each of these—one elementary and one secondary—to meet the special needs of teachers in these two closely related but somewhat distinct fields of work. Other courses including the following might be offered: 8. *The Religious Education of Children and Adolescents.* 9. *Social and Recreational Leadership.* 10. *Psychology of Religion.*

NUMBER AND SEQUENCE OF COURSES

The sequence of courses will in part depend upon the number offered and upon the possibilities of election provided. This brings us to a consideration of the minimum number of courses regarded as essential in the training of teachers in religious education. No generally accepted standards have as yet been set up, and we have just begun to establish standardizing agencies. In consequence there is little background in theory or in practice for a determination of this question. The requirements of public-school officials and other standardizing agencies should furnish a point of departure, at least, for the present discussion. There is lack of uniformity in these standards but some general principles are available.

Requirements of standardizing agencies.—The North Central Association of Colleges and Secondary Schools requires that teachers in schools accredited by it, shall have completed courses in education aggregating not less than eleven semester hours. Similar associations in other sections of the country maintain similar requirements in this respect. The minimum requirements, however, in most of them range from twelve to thirty hours. About fifteen hours, exclusive of general psychology, seems to be a fair statement of requirements. This is no doubt a higher standard than we can hope to maintain immediately, but it does not seem unreasonable to propose this as the standard toward which to direct our efforts in the training of teachers in religious education.

Assuming that fifteen hours of work will consist of five courses of three hours each, what should these be and in what sequence should they be offered? Five

of the courses listed in the major, namely, *Introductory Course, Genetic Psychology, Curriculum, Method,* and *Organization and Administration* are suggested to meet the requirement of fifteen hours. If practice teaching is included, it should be correlated with the course in method.

It is extremely important that laboratory facilities be provided, and this work should be required whenever it is possible to provide such facilities. Many institutions will not at present be able to maintain laboratory schools, but they should look forward to and definitely plan for them. In the meantime Sunday schools and such other facilities as the community may afford should be utilized. In case a school is not able to provide a separate laboratory course a definite amount of such work should be included wherever possible in the courses in curriculum and method.

The minor, consisting of nine hours already indicated, should constitute the minimum amount of work offered by any school attempting to train teachers. If this cannot be done, then nothing should be attempted except as a beginning which will at the earliest practicable time reach the minimum stated. The following are the suggested courses and sequence: 1. Introductory Course. 2. Curriculum. 3. Method. If four courses are provided, genetic psychology, or the psychology of conduct, should follow the introductory course and in turn be followed by curriculum and method.

It will be seen in all cases that the Introductory Course is regarded as fundamental, and that the course in method is placed last. This order is indicated because it seems obvious that a student should be introduced to the field of religious education through a study of the aims and purposes of instruction. One of

the purposes of the introductory course is to do this. Intelligent selection and use of material is not possible in the absence of a clear comprehension of the immediate and ultimate ends sought. And it is equally impossible to choose methods and devices without such knowledge. The course in method should follow curriculum because the subject-matter used is one of the sources of methods and devices. Any attempt to teach method in education, in the absence of a clear understanding of aims and a knowledge, both academic and pedagogical, of subject-matter, will be disappointing in results.

It is not the purpose to discuss in any detail the content of courses, but the reason for their indicated sequence should be made clear. In this connection it needs to be said if an institution is limited to the three courses named above, considerable material in child and adolescent psychology will have to be included. It is believed that such an arrangement constitutes a better organization than a separate course would secure in view of the limited time available. If only nine hours are available, three units are preferred to four. In any event this plan is not impracticable since the teaching of applied psychology in direct connection with its application is a fruitful method of procedure.

Distinction between elementary and advanced courses.—The selection and organization of courses in the graduate field present quite a different problem. On the one hand, at certain points no clear distinction can be made between graduate and undergraduate work. If, for example, an undergraduate major is provided, some of the more advanced courses might well be open to both graduate and undergraduate students. On the other hand, a clear distinction must be

maintained between elementary and advanced work. This is true, of course, in the undergraduate work as well. Having students in a course ranging in classification from freshmen to senior is wholly unsatisfactory. When this practice is carried so far as to include graduate students the condition becomes intolerable.

This lack of proper distinction between elementary and advanced work is undesirable from the standpoint of fruitful teaching and learning. It violates a principle which should control in all graduate work, namely, that its purpose is to provide opportunity for specialization. With this consideration in mind the general character of graduate courses is clearly indicated. The following suggest some of the types of graduate work: (1) More advanced courses which will secure specialization in the lines already indicated, particularly in (*a*) principles, (*b*) curriculum, (*c*) method; (2) general and special administrative problems; (3) problems in childhood and adolescent religion; (4) courses involving the use of laboratory schools and opportunity for field experience; (5) historical research.

It is obvious in any brief theoretical treatment such as this is that definite determination of the character and sequence of courses in the graduate field is quite impossible. The following are some of the conditions which will be determining factors: (1) The facilities for offering graduate work. It is probable that comparatively few institutions should attempt it at present in this new field. (2) The amount and character of undergraduate work completed by the students who seek to do graduate work. (3) The particular lines of specialization which the institution, either from choice or necessity, undertakes.

ADMINISTRATION OF COURSES

No uniformity exists in plan of administration. In some cases a school maintains a separate department of religious education. The prevailing practice, however, is to have the courses administered by some other department. The departments which usually perform this function are Bible, Education, Psychology or Philosophy, and members of these departments offer the various courses. This practice is no doubt dictated largely by administrative convenience, but this consideration must not continue to control if religious education is to be given its rightful place in college and university curricula.

It is obvious, of course, that the work in religious education should not be administered primarily to strengthen some other department or to fill out the time of a teacher whose preparation and interest lie elsewhere. Least of all is any institution justified in tacking a hodgepodge of courses onto some department chiefly to placate its denominational constituency.

Separate department.—When a school maintains a department of religious education, the term is used in a broad sense to include two closely related but somewhat different types of work: (1) courses whose purpose is informational and cultural, and (2) professional courses the purpose of which is to prepare for the educational vocations and avocations of the church. It is probable that many colleges will adopt this plan of administration.

Courses administered by other departments.—In those colleges and universities where the courses are administered by another department, many schools will no doubt have the Department of Education per-

form this function. Because of the necessity for closely correlating the work of religious education with that of public education this department seems to be the logical one to do this. It is true that there must also be proper correlation with the work in other closely related fields. But in the view of the writer, this can be secured effectively by such an administrative arrangement. It need not be said, of course, that such an arrangement presupposes that the religious education courses shall be administered with the same degree of intelligence and interest as other courses in the department. This implies competent teachers who are selected specifically because of their interest in religious education and their preparation in this field.

The whole matter of organizing and administering courses in religious education is in the formative stage. One cannot therefore be dogmatic in statement concerning plans for administering the work. Three things, however, are clear: (1) The courses in religious education must be formulated and administered by persons whose interests and training qualify them for the task. (2) Proper correlations with other closely related fields of work are absolutely essential. (3) Local conditions will necessarily constitute an important factor in determining administrative plans and policies. In no case, however, should expediency be the determining factor. Any successful plan must be determined on the basis of securing the most effective administration of the work.

CHAPTER XII

CONCLUSION

The problems involved in organization and administration in the field of religious education have been presented briefly in the foregoing chapters. No attempt has been made to treat these exhaustively. The most that was contemplated was to state them in sufficient detail to indicate their character and to suggest methods of procedure in their solution. In fact, only general problems can be indicated, since specific problems have to be discovered in actual church and community situations. The detailed methods to be used in initiating and carrying forward programs depend to such a large extent upon local conditions that about all that could well be done in a volume of this kind is to point out guiding principles.

Experience has clearly demonstrated that a program cannot be successfully superimposed upon a church or a community. The extent of the program, method of financing, the matters pertaining to building and equipment, and the whole question of organization and administration are all determined largely by local conditions. There are, however, certain fundamental considerations which must always be taken into account. Two of these will receive special attention by way of emphasis and review at this time.

THE RELIGIOUS MOTIVE IN EDUCATION

The religious element has been left out of public education. In fact, in so far as the religious motive

itself functions in American education it does so quite apart from the public-school system. Not only this, but even in higher institutions controlled by the church it has very little direct influence upon the type of education which they furnish. This is not said in a spirit of criticism so far as the public schools are concerned. They are not teaching religion and should not be expected to do so. The functions which the higher institutions should perform in this relation have already been discussed in the previous chapter.

Two things relating to the outlook for religious education seem to be entirely clear: (1) The religious motive must function more powerfully than it is doing now in the education of American children and youth. (2) This will have to be accomplished through some agency other than the public school, and the church is the only logical agency upon which we can rely. The opportunity and responsibility of the church for religious education is not as fully recognized as it should be, and until it is recognized and the responsibility assumed not much progress will be made.

Before the religious motive will express itself adequately in American education certain changes must take place.

The realization of the need.—Until the American people become aroused to the need of religious instruction for their children we shall not get very far. If seventy-five per cent of our children and youth of school age were receiving less than thirty hours of instruction per week in public school subjects, deep concern would be manifested. The American people have set out to provide education for their children in almost everything else except religion. They seem to have little concern in the matter of adequate religious in-

struction for the great mass of American children and youth.

Demand for extension of program.—An educational motive, whether it be civic, vocational, moral, or religious, cannot function properly in the absence of an adequate program. Aims must be clearly defined and conceived in terms sufficiently definite to serve as guides in the selection and organization of subject-matter and activities. The time schedule must be in harmony with the task in hand. One hour per week is certainly inadequate. More time is needed and such distribution required as will secure the realization of the aims of instruction. The program must be organized and administered in such way as to secure proper emphasis upon instruction, worship, recitation, and other forms of educational procedure. In short, a program of religious education is measured by the same standards as is any other kind of educational program.

Religious education a public enterprise.—In a previous chapter it was held that religious education is a matter of public concern. Until this fact is recognized it will not receive the attention essential to the formulation and carrying out of the kind of program referred to above. The social nature of this educational enterprise should not be confused with the type of organization used in carrying out the program. Here we are discussing the nature of the problem involved in religious education without reference to the means used in dealing with the problem. Let it be repeated that everybody in a community interested in the upbringing of its children and youth ought to be interested in their religious nurture and training. If this principle is accepted, the particular kind of organ-

ization can be determined on a basis of local needs and conditions.

THE EDUCATIONAL METHOD IN RELIGION

The religious motive in education cannot be realized in the absence of an effective use of the educational method in religion. The value of this method in dealing with childhood and youth is fully recognized in other lines. We know it is essential to good citizenship, to preparation for vocations and avocations, and for the development of moral and ethical life. We do not recognize its value in religion except in a very limited way. This statement might not be accepted by many people as valid. They will say that the church has always recognized the importance of this method and that it is now using it effectively. The controversy at this point can best be settled by going to the sources of information. There are certain objective evidences of the use of the educational method and we shall now turn our attention to these sources.

Present enrollment in church schools.—An outstanding evidence that the educational method is not being used successfully is a fact which has already been cited, namely, that three fourths of the children of America are not now receiving formal religious instruction. It is obvious that the method is failing in so far as these millions are concerned. A further fact, namely, that the attendance upon the schools is irregular, that lessons are poorly prepared or not prepared at all, and that no adequate means of checking up results are employed, demonstrates the ineffectiveness of the method as now employed.

Buildings and equipment.—A fruitful use of the educational method is impossible in most churches be-

cause of their architecture. They were not built for educational purposes. They meet none of the requirements of a school. In many cases they have no classrooms and no educational equipment. A school of any kind cannot be carried on successfully except under certain favorable conditions. In the average church building, reading and writing and arithmetic could not be taught successfully, and neither can religion. The conditions are such that successful teaching and learning of any kind are impossible.

More than this, many of the churches that are now being built do not contemplate the use of the educational method in religion. The writer has recently seen the plans for a new church in which provision is made for the preaching service and for social gatherings. Even kitchen service is well provided for, but the plans leave out of account entirely the educational needs of children. No doubt the builders of this church expect to have a Sunday school, but, strangely enough, they have made no provision for it.

We might just as well face the facts when we are discussing the use of the educational method. Schools cannot be successfully conducted unless buildings and equipment are provided. To have anywhere from five or six to ten or twelve classes occupy a single room, however large it may be, makes impossible successful instruction of any kind. If the church cannot provide for the education of its children and youth, then let us have done with it and say so. But it accomplishes no purpose to blind ourselves to actual needs and refuse to recognize their existence. Church architecture will have to be materially changed if the educational method in religion is to be made effective.

Financial support.—Another evidence of the lack

of the use of the educational method or of its ineffective use is the absence of financial support given by the church to religious education. The writer has recently inspected a church budget calling for the expenditure of nearly $40,000, and approximately one fortieth of this amount was to be devoted to religious education. That is to say, the educational method was to be supported to the extent of one dollar to every thirty-nine dollars devoted to other methods.

It should be said, however, that this church should be commended in one particular, namely, that it regards the support of its school as one of its financial obligations. Most churches do not include the support of the Sunday school in their budgets at all. Some churches boast that their Sunday schools are self-supporting. Two objections are registered against the self-supporting Sunday school. The first is that support of this kind is both precarious and inadequate. The second objection is even more important, namely, that the Sunday school should not be regarded in any sense as a money-raising institution. On the contrary, its function in this relation is to afford opportunity for children to be trained in the art of sacrifice and service by contributing systematically and permanently to one or more of the great causes of the church.

Lack of educational organization.—A church organized for educational purposes is the exception. There has been great improvement in the business organization and management of many churches. Organization for social purposes has also witnessed much improvement. These lines of improvement are a source of much encouragement and there is no disposition on the part of the present writer to underestimate their significance. But the fact remains that a

great majority of our churches are not organized to take care of the educational needs of children and youth. The evidences of this are found in the meager program, lack of trained teachers, and the absence of any semblance of effective supervision.

FUTURE DEVELOPMENT

While conditions relating to religious education are far from what we would have them, the outlook is very encouraging. It is apparent that a great awakening is taking place. Churches are becoming increasingly conscious of the importance of the task and, fortunately, they are not alone in this recognition. Public-school officials and teachers, and other citizens who are viewing the matter primarily from the standpoint of education in general, are coming to realize that the absence of the distinctive religious element in the public schools makes it imperative that this defect in our educational system be in some way corrected. Agencies other than the public school will have to be relied upon to do this.

Naturally, the responsibility rests heavily upon the church. Whether this responsibility shall be met by each denomination acting as a unit through its individual churches or by a coordinated effort of denominations through the cooperation of the various churches in a community, is not in itself of primary importance. The important thing, viewed both from the standpoint of the interests of the church at large and of society as a whole, is that an adequate program of religious instruction be provided and that it be administered effectively. Fortunately, a spirit in accordance with this principle is being widely manifested and is expressing itself satisfactorily in many communities.

Increasing importance of the Sunday school.—The Sunday school is destined to become increasingly efficient under the stimulus of the larger interest being manifested in religious education. Its work needs to be conceived in more vital terms, its program to undergo thoroughgoing reconstruction, and its organization radically modified to secure more effective administration. These things are already beginning to take place, and the readjustments will be accelerated as the church comes to realize more fully that education is, in fact, its chief function. That the church will continue of necessity to reform life which has lost its spiritual contacts is entirely obvious. That it must place its emphasis more and more upon the proper instruction and guidance of children and youth in matters pertaining to the great vital truths of religion is equally clear. Any program designed for service to individuals and society will therefore place increasing emphasis upon the educational agencies now at its command and those which may be created and operated either by itself or through community cooperation in a common program of religious instruction.

Extension of week-day instruction.—The Sunday school at best cannot provide adequate religious instruction. The work must be extended in some way so that week-day instruction will be included. The plan of organization and administration of week-day schools will differ in different communities as local conditions may require. Uniformity in mode of procedure is not of primary importance. It is of first importance, however, that we have uniformity in aim, namely, that every community in America shall provide opportunity for every child in that community to receive adequate religious instruction as an integral

part of his education. In this sense, universal religious instruction should be the objective of all who are in any way identified with the movement.

Community week-day schools of religious instruction constitute one of the most important means of attaining this objective. These schools, where established, are securing results, in most cases, far beyond the expectations of those responsible for their organization and maintenance. The response of both parents and children to the opportunities provided, the cooperation of the churches, the public schools, and the people in general, are most encouraging. That ill-advised projects will be undertaken and some mistakes made in formulating and executing plans is not at all improbable. This will be only incidental, however, to the great forward movement now under way for the establishment of an adequate program of religious instruction as an integral part of our American system of public education.

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